

# AN ALPHABET

of the holy PROVERBS of KING  
SALOMON specially from the beginning  
of the tenth Chapter to the end of the booke:  
*For the helpe of memorie and for a more ready fin-  
ding out of any whole sentence, if onely the beginning  
be called to mind: with a short interpretation of the  
more hard Prouerbs, wherein also diuers tran-  
slations are compared and laied together  
for a further helpe to vnder-  
standing.*

Collected and set down in this order with a mind  
desirous to procure that these holy Pro-  
uerbs might be made yet more fami-  
liar euen to children by the de-  
light of so plaine and fami-  
liar a method.

The heart of a wise man guideth his mouth wisely, and  
he addeth doctrine by his lippes. *Prov. 16. 23.*  
As a thorne comming into the hand of a drunkard, so is  
a parable in the mouth of fooles, *Prov. 19. 9.*



Printed by Robert Robinson for  
*Robert Dexter. 1596.*



# AN ALPHABET


of the holy Proverbs of King  
 Solomon, especially from the beginning  
 of the tenth Chapter to the end of the book;  
 For the sake of convenience and for a more ready find-  
 ing out of any whole sentence, it is only the beginning  
 be called to mind: with a short introduction of the  
 more hard Proverbs, wherein all the others may  
 be more easily compared and laid together  
 for a further help to under-  
 standing.

Collected and set down in this order, with a mind  
 devoted to procure, at the holy Pro-  
 verbs might be made yet more plain;  
 that even to children by the de-  
 light of playing and learning.



The heart of a wife  
 he added to the  
 As a home coming into the hand of a daughter, for  
 a parable in the mouth of Solomon, Prov. 31.

Printed by Robert Robinson for  
 Robert Darter. 1726.

 **TO THE RIGHT**  
**HONORABLE** yong Lord THO-  
MAS Lord WENTWORTH, and to  
M<sup>r</sup> ROBERT RICH the eldest sonne  
of the right Honorable the Lord RICH,  
for a gratulatorie testimonie of duetifull  
affection and thankfulness to their hono-  
rable parents: with his most humble &  
heartie praier vnto GOD the onely au-  
thor and aduancer of all true nobilitie,  
that it maie please him of his infinite  
mercie to increase them in all such wor-  
thie giftes and graces of his most holy spi-  
rite, both for learning and godlinesse as  
may more and more adorne and be wtifie  
their noble degree; through our Lord Ie-  
sus Christ the Lord of glorie and life, A-  
men.

R. A. A minister of Gods word hath  
dedicated this alphabetical collectiō  
of the holy Prouerbs of King Sa-  
lomon.



# To the Christian Reader

*grace and peace.*



Beloued in the Lorde (Right christian & prudent reader) may it please thee to vnderstand that I thy poore well willer, doe willingly accord, and religiouslie professe together with thy self, that the most holie scriptures of God are set downe and deliuered vnto vs, by his owne diuine dispensation, in all wise and holy perfection, not onlie for the matter therein contained, but also euen for the order and manner it selfe, whether for phrased of speech, or for coherence of sentence, yea euen in those parts which to vs maie seeme lesse coupled and knit together then the rest.

Where as therfore this present digesting of the holie prouerbes for the greater part (of the whole booke) in that forme which here thou seest is far differing from the originall disposing of them; yea so as they may seeme trans-

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transposed as it were out of their naturall and kindly seat & soyle: I thought it necessarie by way of intreatie (euen for the pittie thou bearest toward humane infirmitie) to seeke to obtaine that fauorable allowance at thy hands) wherein God hath vouchsafed the first permission and leaue) which cannot otherwise by anie other sufficient reason be extorted from thee.

Now then may it please thee to bee intreated, yea rather by humble and heartie intreatie to be ouercome, onely so farre to fauor this bold enterprise as it may be either discerned by light of thy fauorable iudgement or shall bee found by willing diligence in the vse of it, to be helpfull to anie, toward the more profitable reading and remembering of these diuine sentences, in that holie order wherein the holy pen-men of the Lord haue first set the downe.

If this request may seeme reasonable vnto thee vpon the premises and also according to al good hope which may be conceiued herein: then also may the



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practise of the Lorde himselfe who hath succoured memorie by his owne disposing of diuers portions of his holy & blessed worde in the same order, (as is euident in the holie language both in sundrie *Psalmes* and in the Lamentations of *Jeremie*: and euen in the last Chap. of this booke of the *Proverbs*) this I say may further induce thee to conceiue so much the better liking of this indeuoure, at the least vpon such wise caution as the matter requireth: that is to say, that the comparison bee in no wise equalled herein, but onlie tolerated as an humble reuerend & begged imitation for a helpe to our weak and frayle memorie as hath bene saide.

Besides, through the grace of God, it may bee thou shalt finde something performed in this poore labour, which of thy selfe thou wilt iudge, not altogether vnworthie some peece of thy gentle acceptaunce. Namely in that the translation of diuerse sentences is somewhat neerer fitted to the authenticall

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ricall text: and also because the diuers interpretations of manie sentences are presented before thee in one short view, for the exercising of thine owne modest iudgement and wittes in making the best choise, as in some fewe places (not doubting of thy good leaue) I haue not feared to doe.

But that I bee not tedious; I will rest in this perswasion that thou wilt yeeld to bee of this minde (in such sort as hath beene intreated) that what good and helpfull way soeuer (whether thus by the order of the letter, or by laying together all sentences concerning one & the same matter which indeede often falleth out in this alphabet, but must be left to an other labour as touching the exact performance of it) I will rest I say perswaded, that thou wilt account euery commodious way, seruing to make this excellent portion of the worde of God more familiarlie knowne, and to drawe it forth to a more plentifull and holie vse, to be accepted as a grace giuen from him  
who



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who is the only author of every good gift and grace.

Hitherto for the manner of the present disposing of these holy sentences: I beseech thee (gentle reader) to heare me in a few words concerning the sentences themselves, as touching the most excellent wisdom comprised therein.

Many make great reckoning of the sentences of *Tullie* and *Seneca* and many other fine witted heathen men. And verily they are not to bee contemned especially of wise Christians, the least whereof can more holilie vnderstande and also make better vse of their owne sentences (such as poynt towards any good matter) then they could themselves. And also by such sentences scattered and dispersed in their writings we may as by certaine ruines perceiue what was the excellent frame & building of mans first creation.

But what are those their sentences, and the rather if they bee interpreted according to their heathnish & prophane

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phane minde, seing they had not the true knowledge of God, nor of themselves, nor of anie thing pertaining to true religion and godlinesse: seeing also their guide was but corrupt and obscured light of weake and vnperfecte reason: what (I say) are all those their sentences, in comparison of the most holy and perfectly wise prouerbes of King *Salomon*? Yea in comparison of such of them, wherein, for som appearance of wordes, they might seeme to aime at the same thing with him? For all the sentences of this our heauenly teacher (a verie true maister of sentences indeede) they are holie and heauenly, proceeding from the holy spirit of God in the work of his regeneration and new birth, through a speciall enlightning & sanctifying of the heart, tongue and penne of his seruantes, whose faithful labours are met in the publishing of them for the common instructiō of the Church of God: but the sentences of heathen men are in themselves vnholie, earthly and prophane



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phane. The sentences of King *Salomon* are all grounded vpon the true knowledge of God, in the faith of Christ Iesus our redeemer & sauiour, who is the only true light of men, and the verie life, soule & spirit of all sound doctrine and perfect instruction: they haue also their scope and drift, the glorie of God cheefely, and then the faith and repentance of Gods people vnder the assured hope of the forgiuenesse of sinnes, and of the inheritance of eternall life in the kingdom of heauen: but the sentences of the heathen are nothing so, but wanting all sure ground they teach rather a shadow of vertue, then vertue indeede, & therefore without a better teaching all the fruite vanissheth awaie in an idle and fruitlesse speculation.

Moreouer as the sentences of King *Salomon* guide vs certainly to the right end of faith, euen the glorie of God & saluation of our soules, so do they laie out and perfectly describe vnto vs the onely right waie of holie obedience  
and

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and dutie both to God and man: but all the goodlie direction of humaine and philosophical vertues dieth in the seruing of mens owne turnes, eyther for the gayning of worldly prayse or worldly honour, or for some other like end, in so much as it is truely said that (the matter truely scanned) all their vertues are but shining and glittering finnes.

Wherefore nowe vppon such vnequall comparifon let euerie of vs prouoke our harts to haue these most holie sentences among the rest of the sacred scriptures in more high and pretious estimation infinitely aboue all sentences of heathen men. And to this purpose I beseech thee to cōsider with mee that whatsoeuer may haue speciall force to moue the minde to desire a thing absent, to ioy and delight in it being present, and to hope for after fruite by it, they all doe meete in the gracious sentences of King *Salomō* (considered together) as in one subiect. For what moueth the minde to  
desire



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desire any thing, but fame, sweetenes,  
pleasure, riches, bewtie and such like?  
What delighteth but the same things,  
& therewithall in the matter of speach  
and instruction, these three thinges  
plainnes, breuitie, and varietie? And  
what afterfruite is more comfortable  
then ioy after sorrow, fastie after dan-  
ger, glorie after reproch, and if there  
be any other like vnto these.

Behold then what fame (the fame of  
our Sauour only excepted) was euer  
so greate as the fame of *Salomons* wis-  
dome? How sweete are his wordes as  
ointment & sweet perfume to reioyce  
the heart by all kinde of sweete coun-  
sell? How pleasant and bewtiful like  
apples of golde with pictures of  
siluer? How rich, euen like the chaine  
about the necke, yea like the diadem  
and glorious crowne vpon the heade?  
Againe doe not K. *Salomons* prouerbes  
most briefly containe most ample &  
large matter? doe they not leade vs  
as it were by the hand into verie high  
currets whence by a quick view we may  
easilie

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easilie behould manie thinges a far  
off which would aske greater paines &  
longer time to bee lesse discerned of  
the wisest among vs, walking through  
the low vallie of our owne thoughts?  
Touching varietie, what a large gar-  
den is here vnlocked vnto vs, full of all  
sorts of sweet fruit & pleasant flowers:  
what a store-house for al plentie of spi-  
rituall foode and vittaile? what a war-  
drope with robes fit to decke the  
minde of all that resorte to it like  
princes children? what a iewell-house  
of all kinde of pretious iewels to gar-  
nish the soule withall? what a libra-  
rie of all flowers and elegancies of the  
best learning as in one litle enchiridi-  
on or shedule to replenish thy minde  
with holie vnderstanding & wisdom?  
And touching the fruite therefore of  
these so excellent sentences wel lear-  
ned & digested in the mind and holi-  
lie practised in the ordering of the life,  
who can reckon them vp in order? On-  
ly this shall now be saide in generall  
that blessed are they of God who will  
duely



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daily exercise themselves in the meditation, remembrance, vse & practise of them as of any other the holy scriptures of God. Blessed are those Parents which wil wisely & carefully acquaint their children with them, as the verie manner of setting them downe in the name of a father most louingly and carefully teaching his childe doth declare that it is the will of God they should do so: and blessed for euer are those children who hearkning to their wise and godly Parents wil learne vnderstanding and wisdom from them.

Now finally this booke is dedicated more particularlie to the honorable children aboue mentioned, to this end (beside the reason expressed before) that by one duetie tendered to them, many by occasion therof, might be made partakers of a common benefite. And thus good reader, I commend thee to the Lorde, beseeching him most humblie for our Lord Iesus Christes sake to deliuer vs more and more

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more from all vanitie of minde, and to  
preserue our harts with daily increase  
of all heavenly grace both for wise-  
dome and godlinesse, vnto his euerla-  
sting kingdome of glorie Amen.

Thine in the Lord both cra-  
uing thy faithfull prayer and  
also praying withal his heart  
for thee.





**Prouerbs Chap. 4. verses 3. &c.**

3. **V**hen I was a Child with my Father, tender & deare in the sight of my mothers.

4. He taught mee and said vnto me; let thine heart hold fast my words; keepe my commandments and liue.

5. Get wisdom, get vnder standing; forget thou not neither decline from the words of my mouth.

6. Forsake her not, and she will keepe thee; loue her and she will preserue thee.

7. Wisdom is the chiefe thing, get wisdom therefore; yea with all thy possession get vnderstanding.

8. Exalt her and shee will exalt thee; shee will surely make thee honorable, if thou wilt embrace her.

9. She will giue a comely ornament vnto thy head, yea she will giue thee a crowne of glorie.

6 Chap. 22. verse 6.

**T**Each a child in the trade of his way, & euen when he shall be old he will not depart from it.

AN

# ALPHABET

of the holy Prouerbs of King Salomon  
especially from the beginning

of the tenth Chapter to the ende  
of the Booke.

A B



Boue euerie watch, watch o-  
uer (or keepe) thy heart, for  
from it are the out-goings (or  
issues, that is to say, the actions)  
of life. Chap. 4. verse. 23.

A brother offended (to wit, by the euill and  
unfaithfull dealing of a brother) is harder  
to winne then a strong Citie, and their con-  
tentions are like the barre of a pallace, or  
castle, Chap. 18. verse. 19.

A C

Accuse thou not a seruant to his master,  
(or as the word signifieth, hurt him not  
with thy tongue; to wit by any vniust or unchari-  
table complaint) lest he curse thee, & thou be  
founde to haue offended. Chap. 30. 10. Read  
more in the letter. T. The wordes of A-  
gur. &c.

B

A



A child is knowne by his dooings whether his worke be pure and right. *Chap. 20.11.* Or thus, let euen the childe make himselfe knowne (or bewray himselfe) whether his worke be pure, and whether it be right. That is, let euery one euen from his childhood auoid all hypocrisie and dissimulation, acquainting himselfe to deale alwaies simplie and plainely both in word and indeed. To the which ende may that also be referred which followeth in the next verse: The Lord hath made euen both these, the care hearing & the eye seeing. *Ch. 20.12* And therefore (by good consequence) he both knoweth howe and also will in time discover and lay open all counterfet dealing.

A continuall dropping in the day of stormie raine, and a contentious woman are alike. He that hideth her (that is, which goeth about to hide her ill quality, yea though it be by vwise admonition and louing counsell) hideth the winde (that is, he looseth his labour, to wit, vlesse God giue speciall grace and blessing) for she will vtter herselfe as oile (or ointment) in his right hand. The smell whercof cannot be kept in. *Chap. 27.15.16.*

## A D

A Desire accomplished (that is, the blessing desired beeing nowre at hand and presently inioyed, specially the spirituall graces  
and

## of the prouerbes. 3

*and blessings of God in assurance of his fauour)*  
deliteth the soule: but it is an abhominati-  
on to fooles to depart from euill. *Sofarre off*  
*is it from them to desire to doe the will of*  
*God, Chap. 13. 19.*

**A** discreet seruant shall haue rule ouer a  
lewde sonne, and he shall deuide the inhe-  
ritance among the brethren. *Chap. 17. 2.*

A diuine sentence shall be in the lippes of  
the king: his mouth shall not transgresse in  
iudgement. *Chap. 16. 10.* *Or thus.* Let a  
diuine sentence (or most sage, prudent and  
sharpe sighted vvisedome) be in the lippes of  
the King: (that is, let him alwaies haue a  
holie care to speake wisely and discreetly, but  
chiefly then when he shall sit iudicially to  
give sentence in vweightie causes, according  
to that which followeth) let not his mouth  
transgresse in iudgement. *Reade in A. A true*  
*vweight. &c. Chap. 16. 11.*

**A F**

**A** Faithfull man (or as the hebrew say-  
eth) a man of much faithfulness (or a very  
faithfull man) shall abound in blessings; but he  
that maketh hast to be rich shall not be inno-  
cent. *Ch. 28. 20.*

A faithfull witnesse deliuereth soules: but  
a deceiuer speaketh (or breatheth forth) lies  
*Ch. 14. 25.*



A faithfull witnesse (*the hebrew is more significant, as before*) A verie faithfull witnesse will not lie: but a false witnesse will breath out lies. *Ch. 14. 5.*

A false tongue, (*that is, a man of a false or deceitfull tongue*) hateth those whome he afflicteth, (*or whome he would destroy*) and a flattering mouth causeth ruine. *Chap. 26. 28.*

A false witnesse (*in heb: a witnesse of false matters*) shall not be unpunished: and he that speaketh lies (*or breatheth forth, that is, lightlie and unadvisedly uttereth lies,*) shall not escape. *Chap. 15. 5. And verse. 9. He shall perish. So also Chap. 21. 28.*

A false witnesse (*in Heb. A witnesse of lies*) shall perish: but hee that heareth (*that is, the well advised witnesse*) shall speake for euer, *or continually: to wit, with credit.*

Affliction (*or rather euill*) followeth sinners, (*to wit as pursuing and dogging them*) but that which is good recompenceth the righteous. *Chap. 13. 21.*

A foole despiseth his fathers instruction: but he that regardeth correction is prudent. *Chap. 15. 5.*

A foole hath no delight in vnderstanding, but in that onely which discovereth it selfe

to his heart. *Chap. 18. 2.*

A foole powreth foorth all his minde;  
but a wise man keepeth it in till afterward,  
( *or restraineth it* ) as touching the latter  
part. *That is, he reserueth it for the fittest*  
*season. Chap. 29. 11.*

A fooles anger shall be knowne in a  
day, ( *that is, in a shorte time* ) but he  
that is wise couereth shame. *That is,*  
*hee refraineth his anger which otherwise*  
*woulde breake forth to his shame. Chap.*  
*12. 16.*

A fooleslippes come with strife, ( *or*  
*make strife* ) and his mouth calleth for stripes.  
*To wit, to his owne sore hurte, as it fol-*  
*loweth in the next verse.*

A fooles mouth is his owne destructi-  
on, and his lips are a snare for his soule. *Ch.*  
*18. 6. 7.*

A foolish sonne is the calamitie of his  
father, ( *that is, he is the cause of greate*  
*trouble to him* ) and the contentions of a  
wife are like a continuall dropping. *To*  
*witte, which marreth and rotteth all.*  
*Chap. 19. 13.*

A friende loueth at all times: and a bro-  
ther is borne for aduersitie. *That is, to*  
*help and succour in aduersitie. Or thus, and*  
*a brother is borne ( or sheweth himselfe to*  
*be a brother in deede ) in aduersitie. Chap.*



17. 17

A froward person ( *or as the wordes of the text are* ) A man of frowardnesse ( *that is, such a one as is giuen to much frowardnes* ) soweth strife, and a tale-teller maketh diuision among Princes, ( *or rather thus* ) separateth a chiefe friend, Chap: 16. 28.

A G

A Ge is a crowne of glorie, when it is found in the way of righteousnesse. Ch. 16 31.

A gift in secret pacifieth anger, and a gift in the bosome greates wrath ( *or as the word signifieth* ) the vehement ( *or mightie* ) heat of wrath. Chap. 21. 14.

A good man getteth fauour of the Lord: but he will condemne the man of wicked imaginations, Chap. 12. 2. Or rather thus, The fauour of the Lorde preferreth ( *or aduanceth* ) a good man: but he condemneth the wicked, ( *or mischeuous* ) man.

A good name is to be chosen aboue greates riches, and louing fauoure is aboue siluer and aboue gold. Chap. 22. 1. or rather thus. A name ( *or fame*, King Salomon meaneth indeede a good name or report, to wit, in the church of God and among good men ) is to be chosen aboue greates riches, and fa-

uour

uour, (*that is, gracions credit and estimation*) is better then siluer and Gould.

A gracious woman attayneth honour, as strong men attayne to riches, Chap. 11. 16.

A haughtie looke and a proude heart, yea euen the light of the wicked (*that is, what-soeuer seemeth most excelient vnto them, or hath the greatest appearance*) is sinne. Or thus: yea the enterprise (*or endeauour*) of the wicked is sinne. Chap. 21. 4.

A I

A Ioyfull heart causeth good health. (*or yeldeth good help to the medicin or phisick whether it be bodilie or for the soule*) but a sorrowfull minde (*that is, a minde or spirit crush ed with sorrow*) drieth the bones. Cha. 17. 22.

A ioyfull heart maketh a cheareful countenance, but by the sorrow of the heart the minde is broken (*or chrushed as before,*) Ch 15. 13.

A K

A King by iudgement (*that is, by executing iudgment*) mainteineth (*or establissheth*) the earth, (*as Psa. 75. 3.*) but a man of offeringes, (*that is, receiuing giftes offered, such one as counteth all fish that commes to net &c.*) destroyeth it. Cha. 29. 4.

A King that iudgeth the poore in truth



(or faithfully) his throne shalbe established  
for euer. *Ch. 29. 14.*

A King that sitteth in the throne of iudgement, chaseth away all euill with his eyes. *That is, God giueth a speciali blessing to such Kinges as be carefull in their owne personnes to see that iustice take place. Cha. 20. 8.*

All (or as the construction well beareth) euerie one that is proude in hearte is an abomination to the Lorde: though hand ioyne to hand he shall not be vn-  
nished. (*that is, no helpe or assistance shall deliuer him from the punishing hande of God.*)  
*Chapter. 16. 5. See in the letter. T. Though hand. &c.*

All the brethren of the poore doe hate him, yea euen his friende, (*to wit, he that was his friend in appearance*) they all stand aloofe from him; though he be instant with wordes, yet they will not be neare. *That is, they will not be intreated to helpe him*  
*Chap. 19. 7.*

All the dayes of the afflicted (or poore man, to wit, such one as is not content with his estate) are euill (*that is, they are grievous and irkesome to him*) but to him that hath a good conscience, they are a continuall (or daily) feast, *Chap. 15. 15.*

All the wayes of a man are cleane in his owne eyes (*or thus in an other verie apt constru-*

*construction*) Howsoeuer man as touching all his wayes, is cleane in his owne eyes (*that is, seemeth so to himselfe*) Yet the Lord pondereth the spirites. *As though he should say noe counterfaite thing shall go for paiment with him: Cha. 16. 2. Reade in. T. The preparations &c.*

# A M

**A** Man cannot be established by wickednesse; but the roote of the righteous shall not be remoued. *Chap. 22. 2.*

A man destitute of vnderstanding toucheth the hand, (*or clappeth hands*) and becommeth suertie for his neighbour. *Chap. 17. 18. He reproveth rash & vnadvised suertishipe.*

A man of much anger shall suffer punishment: and though thou deliuer him, yet will his anger come againe. *Chap. 19. 19. Reade in the letter C. the next verse to Chastenthy sonne. &c.*

A mans gift (*to wit, whether we take it for that inward gifte wherewith God hath graced a man, or for that externall gift or present which he hath enabled him to gratifie any with all*) it enlargeth him (*that is, deliuereth him out of straites*) and bringeth him before greate men (*that is, before men of greate state and dignitie.*) *Chap. 18. 16.*



A man shalbe commended according to his wisdom: but the froward of heart shalbe despised. *Chap. 12. 8.*

A man shall be satiate with good things by the fruite of his mouth: and the recompence of a mans handes will God giue vn-to him, *Chap. 12. 14. Or rather thus; according to the naturall construction of the wordes.* A good man shall be satiate by the fruite of his mouth, the recompence of his handes ( *that is, of his workes* ) shall he cause to returne to himselfe. *That is, he shall receiue it to his owne benefit.*

A man shall eate good thinges by the fruite of his mouth: ( *or as before* ) A good man shall eat the fruite of his mouth ( *that is, he himselfe shall enioy the benefit of his good and gracious and well ordred speech* ) but the soule of trespassers shall eate the fruite of violence. *That is, it shall suffer violence. Ch: 13. 2.*

A man that beareth false witnesse against his neighbour is like an hammer and a sworde, and a sharpe arrow. *Chap: 25. 18.*

A man that boasteth of false liberalitie ( *in heb: of a giste of falshood, that is, of a false giste, that is, such a one as promisseth but performeth not* ) is like cloudes and winde without raine. *Ch: 25. 14.*

A man that doeth violence against the blood, (*that is, the life*) of a man (*or as some other translate, though all tending to one and the same end*) A man that is oppressed (*that is to say, earnestly pursued by the auenger of blood, to wit, according to the lawe of God provided in that behalfe*) for the bloude of a man, let him fly to the graue, let no man stay (*or support him*) *that is, let no man hinder speedie execution of the murderer. Cha. 28. 17.*

A man that flattereth his neighbor, spreadeth a nette for his feete. *Chap. 29. 5.*

A man that hardeneth his necke, hauing beene often rebuked, shall be (*as one*) suddenly crushed to pieces, so as he cannot be cured, *Cha. 29. 1.*

A man that hath friendes ought to shew him selfe friendly: for a friende (*that is, some friende-bodie as we call him*) is nearer (*that is, he is more entirely affected, and beareth more hartie goodwill*) then a brother (*that is, then some naturall brother how neare soeuer they are linked by bond of consanguinity and nature. Chap. 18. 24.*

A man that loueth wisdom reioyceth his father but he that feedeth (*or companieth with*) harlots, wasteth his substance. (*and so is a grief and burthen to him. Ch. 29. 3.*

A man that refraineth not his appetite, (*or which hath no rule over his spirite and affection*



*fection*) is like a citie broken downe and without a wall. *Ch. 25. 28.*

A man that wandereth out of the waye of wisdom shall rest (*or cease, to wit, from his erring*) in the congregation (*or company,*) of the deade. *That is, he shall haue his portion with them whose thoughtes perishe and who haue no part in the kingdome of God. Ch. 21. 16.*

A man will giue his riches for the ran- some of his life: *or thus*. The riches of a man shall be the rancome of his life: (*that is, it falleth out oftentimes that the rich man will be, nill he, must part with his riches to saue his life*): but the poore man heareth no reproofe. (*that is, he is quiet while the rich is sifted, to wit, in times of warrefare and tirannous gouernmente: so that riches as well as pouertie hath certaine peculiere dis- commodities. Ch. 13. 8.*

A man with a wicked eye, (*that is, which hath an euill eye*) hasteth to get riches, but he knoweth not, (*that is, he willingly conside- reth not*) that pouerty shall come vpon him. *Ch: 28. 22. yet this contrarie enent befalleth many of those which doe most greedily hunte after worldly wealth.*

A N

A N angrie man stirreth vp strife, and

## Of the prouerbes. 13

a furious man aboundeth in transgression.  
*Ch. 29. 22.*

An angrie man stirreth vp strife, but he that is slowe to wrath (*or long suffering*) appeaseth strife. *Ch. 15. 18.*

Anger is cruell and wrath is raging: but who can stand before enuie? *Ch. 27. 4.*

An heritage hastily gotten at the beginning, shall not be blessed in the end thereof.  
*Chap. 20. 21.*

An hypocrite with his mouth hurteth his neighbour; but the righteous shall be deliuered by knowledge. *That is, by wise caution and diuigente takeing heede to the worde of God. Ch. 11. 9.*

Answer not a foole accordinge to his foolishnesse, least thou also be like him.

Answer a foole according to his foolishnes, least he be wise in his owne conceite: *that is, answer not foolishlie, but with wisdom as his follie requireth to be answered Ch. 26. 4. 5.*

## A P

**A** Poore man which oppresseth the poore, *is like the raging (or sweeping) raine which leaueth no foode. Chapter: 28. 3.*

Applie thine heart to instruction and thine cares to the wordes of knowledge.  
*Chap.*



# 14 An Alphabet

Chap: 23. 12. *at his words nam*

A prince which is destitute of vnderstanding and a great oppressor (*shall shorten his daies*) but he that hateth couetousnesse (*or gaine, to wit, vnlawfull and wicked gaine*) shall prolong his daies, Ch: 28. 16.

A Prince is pacified by longe suffering, and a soft tounge breaketh the bones. *That is, it mitigateth and alayeth the anger of the very hard hearted man,* Ch: 25. 15.

A prudent man foreseeing the plague (*or euil whatsoeuer it be,*) hideth himself (*to wit, by humbling himself & seekeing mercy at the hands of God*) but the foolish going on still (*to wit without repentance*) are punished. Ch: 22. 3.

And againe, 27. 12.

A reproofe entereth more into him that hath vnderstanding (*or daunteth him more*) then an hundred stripes into a foole: (*or, then if thou shouldest beate a foole a hundred times.* Ch: 17. 10.

A rewarde (*or gift*) is as a pretious stone verie pleasant in the eyes of them that are greedy of it: it prospereth whithersoever it loketh. (*Or tendeth*) Ch: 17. 8.

A righteous man falling downe (*or rather, turning aside, that is, declining from his righteousness whether for feare or through hope of preferment*) before the wicked, is like a troubled well, (*to wit, when she mud*

is roared and raised up by treading in it) or a corrupted spring. Greate therefore is the sinne both of the one and of the other: but especially of those that doe trouble and mar the cleare spring. Chap: 25. 26.

A righteous man hateth the lying word (or matter) but it causeth the wicked to stinke, and putteth him to shame. To witte, when his wickednesse is found out in that he loveth and delighteth to slander & lie. Ch: 13. 5.

A righteous man regardeth the life of his beast, but the tender mercies of the wicked (that is, the mercies which they account tender) are cruell. Ch: 12. 10.

## A S

A Scismaticall person seeketh for that which he desireth (or that which is to his owne liking) he will haue to doo in euerie weightie matter. Ch: 18. 1.

A scorner loueth not him that rebuketh him, neither will he goe to the wise. Ch: 15. 12.

A scorner seeketh wisdom and it is not; (that is, it will not be founde) but knowledge is easie to him that will vnderstand. That is, it willingly presenteth and offereth it selfe vnto him. Ch: 14. 6.

A seditious person seeketh onely euill: or thus, An euill person seeketh onely sedition



tion (or rebellion) to wit against the holy lawes of God: wherefore, a cruell messenger shall be sent against him. That is, God will in due time one way or other take vengeance of him. Ch: 17. 11.

A seruant is not chasticed with wordes, (that is with wordes alone, but will aske stripes as we say) when though he vnderstand yet he answereth not. That is, though knowing his maisters will, he doth it not. Ch: 29. 19.

A slouthfull hand maketh poore: or rather thus, He that worketh with a deceitful hand becommeth poore, (that is, this curse of God is vpon him:) but the hand of the diligent maketh rich. To wit, through the blessing of God vpon their honest and faithfull dealing. Chap. 10. 4.

A soft answere turneth away wrath: but a grievous worde stirreth vp anger. Chap. 15. 1.

A sounde heart; or rather, A healing heart, (that is, a heart readie to shewe mercy toward the healing of others) is the life of all the flesh (that is, of the vvhole bodie,) but enuying is the rotting of the bones. That is, it consumeth the inmost and most stronge partes. Chap. 14. 30.

A stone is heauie (or bath heauinesse) and the sand bath weightinesse: but a fooles wrath is heauier then them both. Cha. 27. 3.

Reade

# of the Prouerbes. 17

*Read also the next verse. Anger is cruel &c. Or thus, Cruelty is in anger and an overflowing in wrath: and who can stand before enuie?*

*As a bird that wandereth from her nest, so is a man which wandereth from his place. Chap. 27. 8. Such a one can haue no assurance eyther for comforte to his owne conscience, or for safetie vnder protection of the Lorde.*

*As a dog turneth againe to his owne vomit, so a foole turneth againe to (or reiterate) his foolishnesse. Chap. 26. 11.*

*As a iewel of golde in a (winesnowte, so is a faire woman that lacketh discretion, (or reiecteth reason.) Chap. 26. 11.*

*As are the cold waters to a weary soule, so is good newes from a farre countrie, Ch. 25. 25.*

*As a roring Lion, and a hungry Bear (or a beare ranging about, to u it, for his pray being hungry) so is a wicked ruler ouer the poore people. Chap. 22. 11.*

*As a thorne comming vp into the hand of a drunkard, so is a parable in the mouth of fooles. He (that is the drunken man) troubleth all, he giueth the foole his payment, yea he giueth his reward to all that passe by. (That is, he maketh no difference, he troubleth one as well as an other. Chap. 26. 9. 10. Se in the letter, T. The excellent, &c.*

C

As



As he that feigneth himselfe mad (or as a mad man) casteth firebrandes, arrowes and mortall thinges; (*that is, tinges mischienous and deadly*) So is euery one that dealeth deceitfullie with his neighbour, and saith am I not in sport? Chap. 26. 18. 19.

As in water face answereth to face, so doth the heart of man to man. *That is, but darkely*) Chap. 27. 19. Read. 1. Cor. 2. 11. and Iames 1. 23. 24. And Ier. 17. 9. The heart of man is deceitful about all things. Yet so as by means, such as are, countenance, speech, and course of actions it may be in part discerned: and generally all haue the same corruption of nature in common though in some it lurketh and keepeth in more closely then in other.

27. 21 As is the fining pot for siluer, and the furnace for golde, so is euery man according to his dignitie. Reade in the letter T. The fining pot, &c.

17. 3 As is the fining pot for siluer, and the furnace for golde, so the Lord trieth the hearts. *That is, he alone doth both discover the hidden corruption of all, and also doth cleanse & purge out the inward drosse that is in the heartes of his children by the fire of his spirit.* Chap. 17. 3.

As ointment & perfumereioyce the heart, so doth the sweetnesse of a mans friende more then his owne counsell. Chap. 27. 9.

As righteousness leadeth to life: so he that followeth

# of the prouerbes. 19

Followeth euill seeketh his owne death, Ch.  
11. 19. *Read in T. next after, The wicked  
worketh, &c.*

As silver drosse overlaid vpon an earthen  
vessell, so are burning (or faunting) lippes  
(that is, such as pretend horre and earnest loue)  
and an euill heart. Chap. 26. 23.

As the closing vp of a pretious stone in an  
heape of stones, (or rather thus) As he that  
putteth a stone into a sling (or into any engine  
made to throw stones) so is he that giueth honor  
to a foole. That is, he doth but imbolden him  
to doe hurt. Chap. 26. 8.

As the cole maketh burning coles and  
woode a fier, so the contentious man is  
apt to kindle strife. Chap. 26. 21. *Read in W.  
Without woode, &c.*

As the colde of the snow, (that is, as  
the water which is as cold as the snow, or snowe  
water it selfe) in the time of haruest, (to  
wit, when a man drinketh hot to coole his thirst,  
&c.) so is a faithfull messenger to them that  
send him: for he refresheth, (or restoreth,  
and as it were reuiueth) the soule of his mai-  
sters. That is, of those that thinke long to heare  
good newes while the matter, (beeing weighty)  
is yet in suspence & hangeth doubtful. Ch. 25. 13.

As the dore turneth vpon the hinges, so  
doth the slouthfull man vpon his bed. Chap.  
26. 14. *Read more in T. The slouthfull, &c.*



As the northwind driueth away raine, so doth an angry countenance the slaundering tongue. Chap. 25. 23. *A holy and good sense. Nevertheless the wordes vwill beare an other signification & construction vvhich is vvorthy to be considered of, as it followveth.*

<sup>25-23</sup> As the northerne winde ingendreth (or breedeth) raine & so doth the tongue of the whisperer (or priuie slaunderer) cause an angry countenance. To vvite, against those that are misreported and slaundered.

As the snowe in sommer, and as raine in haruest, so is honour vnseemely for a foole. Or not conuenient that it should be giuen vnto him. Chap. 26. 1.

As the sparrow (is vvont) to wander heere and there, and the swallowe to flie about, so the curse that is causelesse shall not come. That is, it shall not light vpon him that is vniustlie cursed. Chap. 26. 2.

As the whirlewind passeth, so is the wicked no more: but the righteous man is as an euerlasting foundation. Chap. 10. 25. Read in T. after. That vvhich, &c.

As they that lift vp the legges of the lame, so is a parable in a fooles mouth. That is, he vseth it verie vntovwardlie. Chap. 26. 7. Or as some translate. Take away the ornament of the legges (such as are pantaples or buskins. &c.) From him that is lame (to vvitte, as things

things which hee cannot well vse so long as hee continueth lame) so also take away the parable which is in the foles mouth. That is, shew the right vse of it to the reproofe of his abuse. Chap. 26. 7.

As vineger is to the teeth (to wit, in that it setteth them on edge) and as smoake to the eies, so is the slouthfull bodie to them that send him. That is, he is a grieffe to them by his delay. Chap. 10. 26. Reade more in T. The slouthfull. &c.

As well (that is, in like manner) sinneth he whose minde discerneth not that which is not good, as he that hasteth with his feete. That is, as he easily stumbleth, who going a iourney chooseth not his way or looketh not to his feete, so without knowledge and care to discorne betwixt good and euill a man shall easily breake the commaundement of God and hurt his owne soule. A further declaration whereof followeth in the next verse. Reade in T. The foolishnesse. &c. Chap. 19. 2. 3.

A T

True weight and ballance are of the Lord: or thus. The beame & the ballances of iudgement (that is the scales and what soeuer serueth to fasten to the beame for equal counterpaise) are of the Lord: that is, the



King must doe iustice as he will answere before God, because all iudgment is his ordinance. For so it followeth) all the weightes of the bagg are his worke, Chap. 19. 11. And that this verse is so to be understand it may appeare by many sentences of the same argument before and after. Read in A. A diuine sentence &c. And in in I. It is an &c. And in R. Righteous lippes. &c.

## A V

**A** Vertuous woman is the crowne of her husband, but she that putterh him to shame is as corruptio (or rottene) in his bones. Chap. 12. 4. That is, she taketh away the toy of his life.

## A W

**A** Wholsome tongue (or, The wholsome-nesse of the tongue) is as a tree of life (that is, such a tree as beareth medicinable and healing leaues &c. but the frowardnesse thereof is as a breach which the winde maketh. That is, it is verie mischeenous, it turneth up roote and rinde as we say. Chap. 15. 4.

A wicked (or boisterous) man by faier words deceiueth his neighbour, that he may lead him in a way that is not good. That is, which is not comodious or for his profit: he shutteth his eyes to deuise wicked things, he minceth with his

his lippes and bringeth mischief to passe.  
Chap. 16. 29. 30.

A wicked man diggeth vp euill (*that is, he is painfull about it and maketh as it were his secret pitfals*) and in his lippes there is as it were burning fire. *That is, he is euerie way pernicious and hurtfull.* He speaketh of such a one as regardeth neither God nor man but is a lawlesse and desperate fellowe, Chap. 16. 27.

A wicked man hardeneth his face (*to wit, against all reprove of his sinne and is of a brasen forehead as we say*) but he that is iust wil direct his way. *That is, he is not only willing to be admonished, but of himselfe he is carefull to walke forward in good dutie.* Cha. 21. 29.

A wicked man is an abomination to the iust, and he that is vpright in his way is an abomination to the wicked. Chap. 29. 27.

A wicked man taketh a gifte out of the bosome (*that is, a gift which is secretlie and closely giuen*) to wreste the wayes of iudgemente. Chap. 17. 23.

A wicked messenger (*that is, such a one as dealeth unfaithfully in that busines wherewith he is betru sted*) falleth into euill, but a very faithfull ambassador is preservation. Or as one that healeth or doth a greate cure and so is beneficiall to himselfe in procuring the good of other. Chap. 13. 17.



<sup>19.28</sup> A wicked witnesse mocketh at iudgmēt  
*(that is, he regardeth neither right nor wrong  
 prophanely & unconscionably abusing the sacred  
 seate of iustice)* yea so that the mouth of  
 naughtie men swalloweth vp iniquitie  
*(or thus)* so doth iniquities swallow *(or soupe  
 up)* the mouth of the wicked. *That is, altho  
 they say or doe is greedely imployed in the ser  
 vice of sinne:*

But iudgementes are prepared for such  
 scorers, and stripes *(that is, brusing or bat  
 tering stripes)* for the backes of such fooles.  
 Chap. 19. 28. 29.

A wise heart *(or the heart of a wise man)*  
 getteth knowledge *(that is, he so getteth it  
 that he holdeth it in possession)* and the eare of  
 the wise seeketh learning, *that is, continueth  
 in seeking still, to increase.* Chapter, 18. 15.

A wise King scattereth the wicked *(or  
 fanneth them)* after that he hath caused  
 the wheele to turne vpon them, *(or as it were  
 throsseth them)* Chap. 20. 26. *That is, he  
 vseth all godlieseneritie to the repressing or  
 bettering of them.*

A wise man concealeth knowledge *(to  
 wit, when it is no fit season to utter it)* but  
 the heart of fooles publisheth *(or proclaime  
 eth)* follie, *that is, they doe it heartilie, ta  
 king pleasure in it.* Ch. 12. 23.

A wise man feareth and departeth *(that is,  
 diner-*

*diuerteth or escapeth*) from euill (*or mischiefe*) but a foole bringeth him selfe into trouble so confident (*or ouer bold and venterous*) is he. Chap. 14. 16.

A wise man goeth vp into the Citie of the mightie, and casteth downe the strength of the confidence thereof, Chap. 21. 22.

A wise man is with strength (*or let a wise man be with strength*) that is, let him ioyne strength with wisdom and policie, as mutuall helpers & coparions) yea let a man of vnderstanding increase (*or fortifie*) strength, that is, let him ad strength to strength. The reason followeth. For with wise councelles thou shalt prosperously make war & by the multitud (*or excellency*) of counsellors thou shalt find safety.

A wise reprobet (*that is, he that repro- ueth wisely and with good discretion*) is to the obedient eare as a goulden earing & an ornament of fine gould. Chap. 25. 12.

A wise son maketh a glad father, but a foolish sonne is a heauinesse to his mother, Ch. 10. 1.

A wise son reioyceth the father, but a foolish sonne despiseth his mother, Chap. 15. 20.

A wise sonne will obey the instruction of his father, but a scorner will heare no rebuke, Chap. 13. 1.

A wise woman buildeth her house: but a foolish woman destroyeth it with her owne handes. Chap. 14. 1.

*A verie vnaturall*  
and



*and unkinde part.*

A word spoken in his place (or in the right and currant manner as it should be) is like apples of gould with pictures of silver, Cha.

25. II.

B



e diligent to know the state (in he: the faces) of thy cattell, (that is, or oversee the thyselfe in thine owne person) and take heede to the flockes,

For riches remaine not alwayes: & shall the crowne (continue) from generation to generation?

As soone as the heye discovereth it selfe, and the tender grasse appeare, let the grasse of the mountaines be gathered together.

The lambes shalbe for thy clothing & the goates for the price of a field that is, for the purchase of a fiede, to wit, through the plenty full increase which they yeelde.

And besides there shall be sufficiencie of the milke of the Goates for they foode, for the food of thy familie & for the sustenac (or livelyhood) of thy maides. Ch. 27. 23. 24. 25. 26. 27.

Before destruction the heart of a man is hautie, and before honour goeth lowlinesse. Chap. 18. 12.

Behold

Behold the righteous, euen he is recopen-  
sed in the earth, *that is, he tasteth of GODS*  
*corrections for sinne* : howe much more the  
wicked and sinner? *Ch. 11. 31,*

Be not thou a witnesse against thy neigh-  
boure without cause, *( or vnadvisedly )* nei-  
ther deceiue him with thy lips : *( or neither*  
*undo thou him with thy lippes : )* Say not  
I will doe to him as he hath donne to me,  
I will recompence this fellowe according  
to his worke. *Ch. 24. 28. 29.*

Be not thou enuious against the wic-  
ked *( or boisterous )* man, neither choole  
thou any of his waies :

For the frowarde is an abomination to  
the lorde : but his secret is with the righte-  
ous. The curse of the Lorde is in the  
house of the wicked : but the habitation of  
the righteous is blessed.

And insomuch as he *( that is God )* scorneth  
the scornful but giueth grace to the humble :  
the wise shal inherit glorie, but reproch take-  
eth away fooles. *Ch. 3. 30. 31. 32, 33. 34.*

Be not thou enuious against euill men,  
neither desire to be with them : for their  
heart imagineth destruction, and their lippes  
speake milchiefe. *Ch. 24. 1. 2.*

Be not thou glad when thine enime fal-  
leth, *( I say againe )* when he falleth let not  
thine



thine owne hearte reioyce: Lest the Lorde see it & it displease him, and he turne his anger from him, *to wit against thee.* Chap: 24. 17. 18.

Be not thou of them that touch the hand, nor of them that are suerties for debtes: If thou hast nothing to pay why shoulde he (*that is, the creditor, to wit, thorough the thine owne defaulte and rashnesse*) take thy bed from vnder thee? Ch. 22. 26. 27.

Be not thou wise in thine owne eyes, but feare the Lorde and departe from euill: So health shall be to thy nauell, and moistening (*or watering, that is, marrow,*) to thy bones. *His meaning is, by the reuerend feare of God thou shalt prosper in the bosome of the church through the secret blessing of God as the childe prospereth after a wonderfull manner in the wombe of the naturall mother.* Ch: 3. 7. 8.

Better is a drie morsell if peace be with it, then a house full of slaughtered beastes with strife. Ch: 17. 1.

Better is a little with righteousness, then great reuenewes without equitie. Ch: 16. 8.

Better is a little with the feare of the Lorde, then greate treasure and trouble therewith. Better is a dinner of greene hearbes where loue is, then a stalled oxe and hatred

# Of the prouerbes. 29

hatred therewith. *Ch: 15. 16. 17.*

Better is it to be of humble minde with the lowly, then to deuide the spoyle with the proude. *Ch: 16. 19.*

Better is the poore that walketh in his integritie, then he that abuseth his lippes and is a foole. *Ch: 19. 1.*

Better is the poore that walketh in his integritie, then he that peruerteth either of his waies ( *that is, declining either on the right hand or on the lefte* ) though he be rich. *Ch: 28. 6.*

Blessed is the man that greatly feareth alwaies, ( *to witte, with such a feare as doth not confounde or amaze him, but onelie causeth watchfulnesse against sinne with continuall prayer to God for the helpe of his grace* ) : but he that hardeneth his heart shall fall into euill. *Ch: 28. 14.*

Blessinges are vpon the heade of the righteous, but iniquitie ( *or violence* ) shall couer the mouth of the wicked. *That is, his owne sinne shall as it were smother and choake him.* *Ch: 10. 6.*

Bloodie men hate him that is entier ( *that is him whose heart is vnhollie in some measure of trueth with the lorde* ) : but the iust haue care of his soule, ( *to wit, to deliuer him from the malice of the cruell.* ) *Chap. 29. 10.*

Boast



Boast not thy selfe before the King neither stand in the place of great men: (*that is of noble personages*): for it is better that it shoulde be saide to thee; come vp hether, then that thou shouldest be put lower in the presence of him that is lowly minded whom thine eyes doe see (*to wit, to be preferred before such as presume aboue their degree*) or thus, which thing thine eyes doe see. Namely that the proude man is debased to his shame. Ch: 25.6.7.

Boast not thy selfe of to morrowe, for thou knowest not what the day may bring forth. Ch: 27.1.

Buy the trueth but sell it not; (*even the trueth,*) of wisdom and instruction and vnderstanding. Ch: 23.23.

By mercy and trueth (*that is, through the mercie of God who is faithfull and true*) iniquitie is forgiuen (*or done away*) wherefore in the feare of the Lorde depart thou from euill. *To wit, as a dutifull childe loth to offende thy most gracious and heauenly father.* Ch: 16.6.

By the blessing of the righteous, (*that is by the manifold good which they procure by giuing counsell, by doing iustice, by maintaining Gods pure religion, and by their faithfull prayers to God*) the citie is exalted: but it is subuerted by the mouth of the wicked. *To wit*

vvit, by their vicked cancell, by their blasphemies &c. Ch: 11.11. Read in S: Scornfull men &c.

C



Can a man take fire into his bosome, & his clothes not be burnt? or can a mango vpon hote burning coales (to wit, bare footed) and his feete not be burnt? So he that goeth into his neighbours wife, (to wit, with an adulterous minde) he shall not be innocent whosoever toucheth her. Ch: 6.27.28.29.

Cast out the scorner, and strife shall go out; and contention ceasing, so shall also reproch. Ch: 22.10.

Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring, or to his destruction. And if thou doe forgine the punishment, yet shewe thy selfe verie angrie; for if thou letteth him escape (to wit, ouer remissie) thou must vse more sharpe correction afterwarde. Ch: 19.18.19.

Childrens children are the crowne of the elders: and fathers are the glorie of their children. Ch: 17.6.

Committe thy workes vnto the Lorde, and they shall be directed together with thy thoughtes. Ch: 16.3. Reade, in T. The

pre-



preparations. &c.

Confidence in an vnfaithfull man in time of trouble is like a broken tooth and a lame foote. (or a foote out of ioynt.) Ch: 25. 19.

Correct thy sonne and he will cause thee to haue rest, yea he will giue pleasures to thy soule. Ch: 29. 17.

Councell in the heart of man is like deepe waters: but a man that hath vnderstanding will drawe it out. (To wit, by wise questions and by taking advantage from all fit occasions to prouoke him to shew his opinion and iudgment. And marke that the wisest men are described to be more sparing in talke then the foole vho will neuer be bawling.) Ch: 20. 5.

D



Death and life are in the power of the tongue; as a man loatheth to vse it, so shall he eate (that is, inioy) the fruite of it, Ch: 18. 21.

Debate with thy neighbour thy matter which thou hast against him, and discover not an other mans secret:

Least he that heareth it put thee to shame, and least thy diffamation (to wit, that shall reporte wherewith thou hast diffamed thy

thy neighbour) cease not: So then he useth  
two reasons to perswade to the receiuing of  
the former precept according to the two gene-  
rall partes of it. Ch. 25. 9. To wit, on this sort

Deceit (that is, fraudulent and deceitfull  
counsell) is against the hearts of them that  
imagine (or plot) euill: that is, mischiefe: (ac-  
cording as we say commonly: euill counsell is  
worst to the giuer:) but to the counsellers (that  
is, to the faithfull counsellers) of peace, shall  
be joy. Chap. 12. 20, newe translated words

Depart from before the foolish man, see-  
ing thou perceiuest not in him the wordes of  
knowledge. Chap. 14. 7.

Diuers weightes and diuers measures, e-  
uen both these are abomination to the Lord.  
Chap. 20. 10. And verse. 23. Diuers weightes  
are an abomination to the Lord, and de-  
ceitfull ballances are not good.

Do not they erre that imagine (or busie  
themselves about) euill? (that is, about mis-  
chanceous practises) but to them that worke (or  
busie themselves in deuising & practising) that  
which is good, shall be mercy and truch.

Chap. 14. 22. newe translated words

E

**A**se Rayeth the foolish, and the pros-  
perity of fooles destroyeth them.

Chap. 1. 32.

D

Eate



Eate thou not the bread of him that hath an euill eie; neither desire his daintie meates.

For as if he thought it in his heart, so he will say vnto thee; eate and drinke, but his heart is not with thee. *Or thus.* For as he thinketh (*or esteemeth*) in his heart, so is he (*or*) so is it, (*that is, so is he or his meat to be accounted of:*) eate and drinke will he say; but his heart is not with thee: Thou shalt vomit thy morsel which thou hast eaten: (*that is, thou shalt haue no ioy but shalt find thy stomack as it were overlaid at such a mans table, though thou take but a small pittance: to wit, if thou followe not this counsell to abstaine altogether from it:*) and thou shalt loose all thy pleasant wordes. (*That is, all thy wordes of welcome.*) (*Or*) when thou hast lost (*or cast it vp*) (*that is, when thou shalt finde thy selfe nothing beholding to him, no not for one morsell of his meate or one draught of his drinke*) thy affaires (*or businesse which thou goest about*) shall be more ioyous (*or delightfull*) vnto thee. *Ch. 23. 6. 7. 8.*

Enter not into the way of the wicked, neyther walke thou in the way of euil men.

Auoyde it, and goe not by it; turne from it, and passe by.

For they cannot sleepe vnlesse they haue done euill, and their sleepe is taken from them if they haue not caused some to fall.

For

For they cate the bread of wickednesse, and  
drinke the wine of all kinde of violence. *(That  
is, what soeuer they can get by hooke, or by crooke  
as we say.)*

But the way of the righteous, is as the light  
which shineth, yea which goeth on in shi-  
ning, *(or shineth more and more)* vnto the  
perfect day *(that is, to high noone)* or thus,  
which goeth on in shining, so as euery one  
of them is firme in day, *(that is, constantly  
continuing and abiding in the light of the day,  
walking as it were in the light of the Lord up-  
rightly and in the plain path. &c.)* As for the  
way of the wicked it is like the darkenesse,  
they know not whereat they shall stumble,  
or fall. Chap. 4. 14. 15. 16. 17. 18. 19.

Establish thoughtes by counsell, and by  
counsell make warre. Chap. 20. 18.

Euen a foole when he holdeth his peace  
*(that is, auoideth rashnes)* is counted wise,  
and when he stoppeth his lippes prudent.  
Chap. 28. 2. Read in H. He that hath knowledge,

Euen by laughter *(that is, by wicked mirth  
or carnall iolitic)* the heart is sorrowfull and  
the end of that mirth is heauinesse. Chap. 14. 13.

Euerie waye of man is right in his  
owne eyes: but the Lorde pondereth the  
heartes. Chap. 21. 2.

Euerie wise man dealeth by knowledge  
*(that is, he will not be busie in such thinges as*



*he is ignorant in ) but a foole spreadeth abroad, (or layeth open) follie. To wit, by his intermeddling in matters aboue his skill. Chap. 13. 16.*

**F**aire words (or pleasant and delightfull speeches, to wit, such as are fit for the use of edification ) are sweetnesse to the soule and causing health to the bones. *That is, they are as good phisicke, and verie medicinalle. Chap. 16. 24.*

False ballances are an abomination to the Lord, but a perfect weight pleaseth him. *Chap. 11. 1.*

Foolishnesse is bound in the hart of a child, but the rod of correction will remoue it farre away from him. *Chap. 22. 15.*

Foolishnesse is ioy to him that is without hart (that is, to such a one as is destitute of vnderstanding) but a man which hath vnderstanding will walke vprightly. *Yea he will make this his ioy. Chap. 15. 21.*

For the desire thereof (or to the end he may haue his desire ) he will separate himselfe to seeke it, and occupy himselfe in all wisdom (or, in euery weighty matter, or in all things that are.) *Reade in A. A scismaticall person &c. Chap. 18. 1. Reade also the next verse. A foole hath no delight. &c.*

For

For the transgression of a land there are manie Princes thereof ( *that is, there are often changes* ) but by a man of vnderstanding and knowledge a realme likewise indureth long: *or rather thus*; but when a man is wise and skilfull, ( *to wit, in the godlie governing of his realme* ) he doth by that meanes prolong it. ( *To wit, his reigne or gouernement.* ) Chap. 28. 2.

Frette not thy selfe because of the malicious, neither be enuious at the wicked: For there shall be no ende to the euill man, ( *that is, no good and happy ende* ) the light of the wicked shall be put out. Chap. 24. 19. 20.

**G**O not forth hastily to strife ( *or to sute it at lawe* ) least that which thou wouldest doe, ( *unto him* ) doe in the ende, fall vpon thy selfe; when thy neighbor hath put thee to shame. Chap. 25. 18. And then it followeth in the next verse. Debate with thy neighbour &c. Reade in D.

God ouerthroweth the wicked that they are not: but the house of the righteous shall stande. Chap. 12. 7. Or thus. The wicked ouerthrowe themselues, &c. To wit, by their prouoking of GOD by their sinnes to their owne destruction.



Good vnderstanding maketh acceptable,  
but the way of the disobedient is hated.  
Chap. 13. 15. Or thus, Grace, (that is, gra-  
tious or dutifull behaviour, through the grace  
and mercie of God) giueth good successe,  
but the way of the disobedient is rough.  
That is to say, it is not prosperous. Reade in T.  
Thornes &c.

Go to the Pismire (or ant) ô sluggard: be-  
houlde her wayes, and be wise.

Albeit she haue no guide, gouernour, nor  
ruler.

She prepareth her meate in summer, and  
gathereth her meate in harvest.

How long wilt thou lie ô sluggard: when  
wilt thou arise out of thy sleepe? Yet a lit-  
tle sleepe a little slumber (or a fewe shorte  
sleepes, a fewe shorte slumbers, to wit, as the  
sluggard deemet them though they might a-  
bundantly suffice) a little fowlding of the han-  
des to sleepe, or to lie still.

Therefore thy pouertie commeth as a  
tight (or speedie) traueler, and thy neces-  
sitie like an armed man. Chap. 6. 6. 7. 8.

9. 10. 11.

**H**

Hatred

**H**ated stirreth vp contentions (to wit, such as are accompanied with tauntinges and reuilinges &c.) but loue couereth all trespasses. That is, it will not reprove sinne after that manner, but with pittie and compassion and in all holie discretion, Chap. 10. 12.

He also that is slouthfull (or negligent and remisse) in his worke, is euen a brother to him that is a greate waster (or stroy-good) Chap. 18. 9.

Heare counsell and receiue instruction that thou maist be wise at the latter ende, Ch. 19. 20.

Heauines in the heart of man doth bring it down: but a good word reioyceth it. (or a good, that is to say, a prosperous matter) reioyceth it. To wit, the hand of the diligent, whereof reade in the verse before. See in T. The hand &c. Chap. 12. 24. 25.

Hell and distruction are before the Lord: that is, he knoweth them thoroughly and holdeth a soueraigne power over them: how much more the heartes of the sonnes of men? Chap. 15. 11.

He loueth transgression that loueth strife: and he that seeketh to make breache (or diuision) inlargeth the gate thereof. That is, of all kinde of transgression. Chapter 17 19.



He shall before vexed that is suertie for a stranger: but he that hateth such as doe strike handes, (*to wit, rashly*) is sure. Or without feare, *to wit, of the creditor*, Chap. 11, 15.

### He that A

**H**E that answereth a matter before he heare it (*that is, before he doe advisedly heare and consider of it*) it is a follie and shame vnto him. Chap. 18, 13.

### He that B

**H**E that begetteth a foole (*begetteth him*) to his owne sorrow: neither shall the father of a foole haue any ioy. That is, *he shall haue no true cause of ioy in him so long as he continueth in his follie, that is, wicked and ungodly*. Chap. 17, 21.

### He that C

**H**E that causeth the righteous to go astray by an euill way, shall fall into his owne pit: but the entier (*or perfect, that is, they that continue in the straight wayes of the Lord*) shall inherit good thinges, Cha. 28, 10.

He that couereth a transgression seeketh loue, but he that repeateth a matter, (*that is, which reniueth a matter of reproch, in his anger*)

ger which before lay deade and was forgotten,) separateth a chiefe friende. That is, he alienateth his minde and affection from him.

Chap. 17. 9.

He that curseth his father or his mother, his light shall be put out in obscure darknes. Chap. 20. 20.

He that delicatly bringeth vp his seruant from his youth, at length he will be euen as his sonne. That is, he will grow ouer bold and saucie, forgetting himselfe to be a seruant, and he will proue contemptuous and iniurious against his maisters children. Chapter, 29.

He that despiseth the word shall be destroyed, but he that feareth, (that is, reuerently regardeth) the commaundement, shall be rewarded. Chap. 13. 13.

He that destroyeth his father or killeth away his mother is a lewde and shamefull childe. Chap. 19. 26. Or vs followeth. A childe which causeth shame and reproch consumeth his father (that is, his fathers goods) & causeth his mother to fly from him.

He that diggeth a pit shall fall therein, & he that rowleth a stone it shall returne vpon him. Chap. 26. 28.

He that dissembleth hatred with lying wordes, and he that inuenteth (or bracheth) a slander is a foole, Chap. 10. 18.

He



## He that F

**H**E that findeth a wife findeth a good thing, & receiueth fauour of the Lord. (*or thus*) and that fauour which is from the Lord hath promoted him. Chapter, 18. 22.

He that followeth after righteousnesse and mercie, shall finde life, righteousnesse and glorie. Chap. 21. 21.

## He that G

**H**E that gathereth in sommer is a wise sonne, but he that sleepeth much in haruest is a sonne of confusion (*or*) a son that maketh ashamed, *To wit, himselfe and those that depend vpon him, through his improvident follie.* Chap. 10. 5.

He that giueth to the poore shall not lacke, but he that hideth his eyes (*that is, he that will not tender the miseries of the poore*) shall haue manie curses. *To wit, not only from man by imprecations, but specially from God as the auenger of the vnnecessfull,* Chap. 28. 27.

He that goeth about as a slaundere (*or a talecarrier & backbiter*) discouereth a secret but he that is of a faithfull heart concealeth a matter. *To wit, euerie such matter as ought in good dantie to be concealed.* Chap. 11. 13.

He

He that H

**H**E that hateth will counterfettell with his  
lippes, but in his inwarde part (*that is,*  
*in his heart*) he layeth vp (*or plotteth*) deceit.  
Though he speake fauorable trust him  
not, for there are seauen abominations in  
his heart.

Hatred maybe covered by deceite, but the  
malice thereof shall be discouered in the  
congregation. *Ch. 26. 24. 25. 26.*

He that hath a good eye shal be blessed:  
for he giueth of his breade to the poore. *Ch.*  
*22. 9.*

He that hath knowledge in deede (*for*  
*knoweth knowledge, that is, howe it shoulde be*  
*used*) spareth his wordes: for a man of vn-  
derstanding is of an excellent (*or of accole*  
*and temperat*) spirit.

Yea euen a foole when he holdeth his  
peace is counted wise, and when he stop-  
peth his lippes prudent. *Ch. 17. 27. 28.*

He that hath mercy on the poore lend-  
eth vnto the lorde: and he will recom-  
pence vnto him that which he hath giuen.  
*Ch. 19. 17.*

He that hideth his sinnes shall not pro-  
sper: but he that confesseth and forsaketh  
them shall haue mercy. *Ch. 28. 13.*

He that I

He



**H**E that increaseth his riches by vsurie  
and interest gathereth them for him  
that will be mercifull to the poore. Chap.  
28.8.

He that is despised, and hath a seruant of  
of his owne, (*or is his owne seruant*) is better  
then he that boasteth him selfe, and lac-  
keth breade. Chap. 12.9.

He that is destitute of wisdom (or wan-  
teth bearte) despiseth his neighbour: but  
a man of much vnderstanding (*that is, a ve-  
ry discrete man*) will keepe silence. That  
is, he will not doo as the other doeth, Chapter.  
11.12.

He that is first in his owne cause (*that is,  
the plaintiffe*) seemeth to be iust: but when his  
neighbour, (*that is, the defendant*) commeth,  
he (*that is, the iudge*) trieth him. Ch. 18.  
17. A notable description of a right course of  
proceeding to iudgment.

He that is greedy of gaine troubleth his  
owne house, but he that hateth giftes shall  
liue. Ch. 15. 27. To witte a blessed life.

He that is hasty to anger committeth fol-  
lie, and a busie body is hated. (*or thus*)  
therefore to a prudent man it, (*that is, ha-  
stinesse to anger*) shall be odious or hatefull.  
Ch. 14. 17.

He that is mercifull rewardeth his owne  
soule, but a cruell man troubleth his owne  
fl eshe

# Of the prouerbes. 45

fleshe. Ch. 11. 17. Reade also the next two verses in T. The wicked worketh &c.

He that is of a large heart (that is, he that is proud and licentious) will make much strife; but he that trusteth in the Lorde shall be fatte. that is, he shall prosper, Ch. 28. 25.

He that is partener with a thiefe hateth his owne soule yea and he that heareth cursing (that is, any execrable and notorious wickednesse) and declareth it not. Ch. 29. 24. So farre ought euery man to be from ioyning or consenting with the wicked in any vngodlie practises.

He that is slow to anger is better then the mighty man, and he that ruleth ouer his minde, then he that winneth a citie. Ch. 16. 32.

He that is slow to wrath is of great wisdom: but he that is of a hastie spirite exalteth (or lifteth up) folly. Ch. 14. 29.

He that is wise in his businesse, (or thus) he that attendeth to the word shall finde (that is, attaine to) good, and blessed is he that trusteth in the Lorde. Ch. 16. 20.

He that iustifieth the wicked, and he that condemnneth the iust, they are both a like abomination to the Lorde. Ch. 17. 15.

He that K

**H**E that keepeth his mouth and his tongue



tongue keepeth his soule from afflictions.  
*Ch. 21. 23.*

He that keepeth his mouth keepeth his life, but he that prostituteth his lippes, it shall be destruction to him. *Ch. 13. 3.*

He that keepeth the commaundement keepeth his soule : but he that despiseth his waies (*that is, the wayes of God*) shall die. *Ch. 16. 19.*

He that keepeth the figge tree shall eate the fruite thereof : so he that waiteth vpon his maister shall come to honour. *Chap. 27. 18.*

He that keepeth the lawe is a prudent sonne : but he that feedeth, (*or is a comparison with*) gluttons, shameth his father. *Chap. 28. 7.*

**H**e that L  
**H**E that loueth his soule possesseth his heart, he keepeth vnderstanding that he may finde goodnesse. *Ch. 19. 8.*

He that loueth instruction loueth knowledge : but he that hateth correction is a foole. (*or brutish*). *Ch. 12. 1.*

He that loueth pastime (*or iollitie*) shall be a poore man : & he that loueth wine and oile, (*that is, he that is ouer delitious and dainty*) shall not be rich. *Chap. 21. 17.*

**H**e

He that loueth purenesse of heart: for the  
grace of his lippes, the kinge shall be his  
friende. *Ch. 22. 11.*

## He that M

**H**E that mocketh the poore reprocheth  
him that made him so: (*that is, he re-  
procheth the Lord God who maketh either poore  
or rich whom it pleaseth him*) and he that  
reioyceth at destruction shall not be vnpu-  
nished. *Ch. 17. 5.*

## He that O

**H**E that oppresseth the poore reprocheth  
him that made him: but he that hath  
mercie on the poore honoureth him. *That  
is to saye God, who maketh whom he will poore,  
as before. Ch. 14. 31.*

He that oppresseth the poore to increase  
himselke, and he that giueth to the rich shall  
suerly come to pouertie. *Ch. 22. 16.*

## He that P

**H**E that passeth by, and angrilie medleth  
with the strife that belongeth not vnto  
him, is as one that taketh a dogge by the  
eares. *Ch. 26. 17.*

He that praiseth his freinde with a loude  
voice rising earlie in the morning, it shall  
be counted to him as a curse. (*That is, it  
shall*)



shall not be accepted. *A*inst rewardes of of-  
ficious flatterie *Ch. 27. 14.*

## He that R

**H**ee that rebuketh a man shall finde  
more fauoure at the length, *or as Trem:*  
He that rebuketh a man after me (*that is,*  
*to cause him to walke in the wayes of God ac-*  
*cording to the instructions of K. Salomon*) he  
shall finde more fauoure then he that flat-  
tereth with his tongue. *Ch. 28. 23.*

He that regardeth instruction is in the way  
of life: but he that refuseth correction cau-  
seth to go out of the waie. *Orthus:* The way  
of life is his that regardeth instruction: but  
the way of him that refuseth correction  
causeth to erre. *Ch. 10. 7.*

He that reproveth the wise and obedi-  
ent eare is as a golden earing and an orna-  
ment of fine golde. *Ch. 25. 12. Reade in A.*  
*A wise reproveth.*

He that rewardeth euill for good, euill  
shall not depart from his house. *Chap.*  
*17. 13.*

He that robbeth his father and mother,  
and sayeth it is no transgression, is the com-  
panion of a man that destroyeth. (*That is,*  
*he that wasteth his fathers goods and mocketh*  
*at all admonition is worthy to haue like punish-*  
*ment with the murderer according as his sinne*  
*is.*

is of like nature. Ch. 28. See Dent. 24. 11. 18. &c.

## He that S

**H**E that saith to the wicked, thou art  
righteous; him shall the people curse,  
multitudes shall abhorre him. But to them  
that rebuke him shall be pleasure, and vpon  
them shall come the blessing of goodnesse  
(or of the good man: He (that is to say, the  
good and godly man) will kisse the lippes of  
him that answereth vpright wordes. That is,  
he will greatlie reuerence such a one. Chap.  
24. 24. 25. 26.

He that seeketh earnestly (to doe) good  
getteth fauour: but he that seeketh euill (or  
as touching him that seeketh euill, that is, to  
worke mischief) it shall come vnto him,  
Ch. 11. 27.

He that sendeth a message by the hande  
(that is, by the ministrie and seruice) of a  
foole, doth as if he should cut off the feete  
(to wit, of the messenger after that he hath  
commanded him his seruice) and so drinke  
the fruite of crueltie. For it were better and  
more safe, (specially in matters of great conse-  
quence) not to send at all; then to sende a foole,  
whether he be ignorant, or having meete know-  
ledge, he knowne to be unfaithfull. Chap. 26. 6.

He that soweth iniquity shall reape affli-  
ction, and by the rod of his owne anger he  
shall



shall faile. Chap. 22. 8.

He that spareth his rod hateth his childe, but he that loueth him nourtureth him betime. Chap. 13. 24.

He that speaketh trueth will shew righteousness: but a false witnesse vseth deceit. Chap. 12. 17. Or thus. He that sheweth that which is right speaketh the trueth: (this doth a very faithfull witnesse, he regardeth not onely what is true, but also what is meete to be spoken as Jer. 4. 2.) but a witnesse of falshoodes (that is, an arrant false witnesse, such a one as we cal a knight of the post, who hath set his faith to sale) vttereth deceit. That is, he doth for aduantage sake either disguise at his pleasure or viterly falsifie or denie the trueth.

## He that T

He that taketh away the garment in the cold season is like vineger poured vpon nitre, or like him that singeth songs to a heavy heart. Chap. 25. 20. (Or as Trem. according to the vsuall signification of the first word of the sentence, and as all things seeme most aptly to agree thus. As he that putteth on a garment in the cold season, or vineger vpon niter, so is he that singeth songs to a troubled mind. That is, he comforteth the heavy hart, as the garment causeth warmth to the cold body, and as vineger resoluet niter & maketh it fit for vse, whether

ther for scouring or any other service.

He that tilleth his land shall be satisfied with bread; but he that followeth after vaine thinges, *(That is, which spendeth his time unchristly)* is destitute of vnderstanding. Chap. 12. 11. And Chap. 28. 19. he shall be filled with pouerty.

He that troubleth his owne house shall inherite the winde: and the foole shall be seruant to the wise in heart. Chap. 11. 29. and

He that trusteth in his own heart is a foole, but he that walketh in wise dome *(that is, he that walketh in the feare of God & maketh him his stay)* shall be deliuered. Chap. 28. 26.

He that turneth away his care fro hearing the law, euen his praier is abhominable. Ch. 28. 9.

## He that VV

**H**E that walketh on forward in his integrity is righteous: and blessed shall his children be after him. Or thus. The righteous man walketh on forward in his integrity, and blessed, &c. Chap. 20. 7.

He that walketh on in his righteousness feareth the Lord: but he that is lewde in his waies despiseth him. Chap. 14. 2.

He that walketh vprightly *(or enrierly)* shall be saued: but he that is stoward in either of his waies, *(to wit, either on the right hand or on the left, eyther in excesse or in defect, that is, in any*



*extreeme wickednesse*) shall once fall. (Or) fall in one of them. Chap. 28. 18.

He that walketh vprightly (*or entierly, as before*) walketh boldly, but he that peruer-  
teth his waies, shall be knowne. (*Or made an example. To wit, by some iudgement of God that other may learne to beware.* Chap. 10. 9. as it fol-  
loweth verse 10. He that winketh, &c.

He that walketh with the wise shal be wise; but he that is a companion with fooles shall be afflicted, (*or rather*) will waxe worse. Chap. 13. 20.

He that winketh with the eye, (*that is, the close dissembler*) who worketh sorrow, & the foolish in talke shalbe beaten. Or, shall bring trouble vpon himselfe. (*That is, both the one and the other shall be punished.* Chap. 10. 10.

He that withdraweth corne, (*or*) Astouch-  
ing him that withdraweth corne, the people will curse him: but blessing shall be vpon the head of him that setteth it forth to sel. C. 11. 26

## H I

**H**igh talke (*or excellent speech*) becom-  
meth not a foole, (*that is, to vtter it*) (*or*)  
is nothing pleasant to a foole, (*to wit, when he beareth it from the mouth of an other:*) much  
lesse lying talke (*is pleasing*) to him that is wel  
disposed. (*Or besemeth*) a Prince, or chief man.  
Chap. 7. 17.

H O

**H**onour the Lord with thy riches, and with the first fruits (*or chiefe*) of all thine increase. So shall thy barnes be filled with abundance and thy presses shal gush out with new wine. *Chap. 3. 9. 10.*

House and riches are inheritance from fathers (*or ancestors*) but a prudent wife cometh from the Lord. *Chap. 19. 14.*

I



f a wise man contend, (*or reason the matter*) with a foolish man, whether he be angry or laugh, yet there is no rell. *Cha. 29. 9. as Luke. 7. 31. &c.*

If he that hateth thee be hungry, giue him bread to eat, & if he be thirsty giue him water to drink: For thou shalt (*as it were*) heape coles vpon his head, (*that is, thou shalt this way best winne his loue if he wil be gained, or execute the best reuenge in leauing him to the iudgement of God, if he will continue his malice*) and the Lorde will recompence thee. To witte, all which thou maist seeme to haue cast away vpon thine enemy. *Chap. 25. 21. 22.*

If thou be faint in the day of aduersity, thy strength is small. Or after an other pointing of the sentence thus. If thou behaue thy selfe



faintly (or remissly & negligently,) thy strength shall be small (or streighted) in the time of streightnesse. Or aduersitie. Deliuert them that are drawn to death; (that is, such as are violently and not by due course of iustice haled to death) for wilt thou withdrawe thy selfe from such as are going aside to death (or slaughter?)

If thou say, behould, we knew it not: shall not he that pondereth the heartes vnderstand? and he that keepeth thy soule, shall not he know? and will not he also recompence euerie man according to his workes?

Chap. 24. 10. 11. 12. A precept to those that haue lawfull power in their hande to rescue the oppressed: and also to such as be in fauour with chiefe magistrates that they do sollicite their cause: finally to euerie one of the seruantes of God that they mutually helpe one another against the injuries of the wicked and vngodly.

If thou haue founde honie eat that which is sufficient for thee, least beeing full of it thou doe vomit it:

So make thy foote pretious (to wit, by withdrawing it) from thy neighbours house, least he be gluttet with thee and hate thee. Chap. 25. 16. 17.

In all labour there is abundance (or some profit arising by it) but when the lippes only talke, all goeth to wracke. Chapter 14. 23.

In-

Incline thine eare and heare the wordes of the wise, and apply thine heart vnto my knowledge:

For it shall be a pleasant thing if thou keepe these thinges in thy bellie, and if they be directed together in thy lippes. If thy confidence shall be in the Lord; and if also thou wilt doe that which I haue this day made knowen vnto thee.

Haue I not writtento the excellent things (or most princely sayings) consisting in counsels and knowledge;

Making knowne vnto thee that which is certaine, euen the wordes of truth, that thou maist answere with wordes of truth to them that shall send vnto thee? &c. Ch.

22. 17. 18. 19. 20. 21.

In many wordes (or) By a multitude of wordes, (that is, though he that is falsie use neuer so manie wordes to excuse himselfe) iniquitie ceaseth not: (that is, the faulte is neuer the lesse for that) therefore he that is wise refraineth his lippes. To witte, as one being content to take a rebuke when his falt is laide open before him. Ch. 10. 19.

Instruction is euill to him that forsaketh the way, (that is, he accounteth it euill, he cannot like of it no more then the rogue or vagabond person liketh to be directed to goe to the place where he should be, to follow the



*duties of some honest calling*) and he that  
hateth correction shall die. *Chapter 15.*  
10.

Intende (or practise) not any hurt (or  
*mischieuous deuce*) against thy neighbour  
who dwelleth without feare by thee.

Striue not with any man causeles, when  
he hath donne thee no harme, *Chapter, 3.*  
29, 30.

In the feare of the Lord there is an af-  
fured strength, (or a strong assurance,) and  
his children shall haue hope. Or rather  
*thus*, for he will be to his children as a place  
of reskue. Or succour. *Ch. 14. 26.*

In the house of the wise man there is ve-  
rie desirable (that is verie pretious) treasure  
and oyle: but a foolish man deuoureth it.  
*Ch. 21. 20.*

In the light of the Kings countenance  
is life, and his fatiour is as a full cloude of  
the latter raine. *Chap. 16. 15.*

In the lippes of him that hath vnderstand-  
ing wisdom is found: but the rod must be at  
the backe of him that wanteth heart. *That*  
*is, of him that is destitute of wisdom* *Chap.*  
*10. 13.*

In the mouth of the foolish man is the  
rod of pride, (that is, such proude and naugh-  
tie speeches which are as a rod to cause him selfe  
to be beaten with all) but the lippes of wise  
men

men doe preferue them. *To wit, themselves from punishment through their wise ordering of their speeches. Ch. 14. 3.*

In the multitude of people is the honour of the king; but for want of people commeth the destruction of the prince. *Ch. 14. 28.*

In the prosperitie of the righteous (*that is, when they prosper or when it goeth well with them*) the citie reioyceth (*to wit, all godly minded Citizens*) Yea with shouting) or singing do they reioyce) when the wicked perish. *to wit, whether by the ordinarie visitation and hand of God or by anie extraordinarie iudgement. For it goeth well with the sheepe when the Wolfe is worried &c. Chapt. 11. 10.*

In the transgression of a man is an euill snare, but the righteous doe sing and reioyce. *To wit, as hauing the libertie and peace of a good conscience. Ch. 29. 6.*

In the transgression of the lipps is the snare of a wicked man, but the iust shall come out of aduersitie *Ch. 12. 13.*

Ioy commeth to a man by the answere of his mouth: and o how good is a worde (*or a thing*) in his due season. *Ch 15. 23.*

I passed by the field of the slouthfull man, and by the vinyarde of the man destitute of heart (*that is, of vnderstanding.*)

And behold it was all growen ouer with  
thistles



thistles: and nettles had couered the face thereof, and the stone-wall thereof was broken downe.

Then I beheld, I considered it well, I looked vpon it, I receiued instruction.

Yet a little sleepe, a litle slumber (*or thus*) By a fewe shorte sleepes, by a few short slumbers, by a little whiles fowlding of the hands to lye downe (*or*) *in playing the slug still,*

Therefore (*or in the meane while*) thy pouertie commeth as a speedie traueller (*or wayfaring man*) and thy necessitie like an armed man, (*to wit to take the sluggard unarmed and in his naked bed so as there can be no resisting*) Chapter, 24. 30. 31. 32. 33. 34. *Read in G. Goe to the pismire &c.*

It is a mans honour to cease from strife, but euerie foole will be meddling, (*or*) *will make himselfe busines.* Chap. 20. 3.

It is an abomination for Kinges to commit wickednesse: for the throne is established by iustice. Chap. 16. 12.

It is as a pastime to a foole to doe wickedly: but wisdom to a man of vnderstanding, *that is, it is his delight to exercise or practise that which is according to true wisdom.* Ch. 10. 23.

It is a snare to a man (*to wit, such a snare as will intrap him to destruction*) to deuoure  
that

that which is sanctified and after vowes to inquire (to wit, with a minde to elude or call them backe againe. Ch. 20. 25.

It is better for a man to meet a beare, robbed of her whelpes, then a foole in his follie. Or thus, as the wordes will well beare. Let a man meete a shee beare robbed of her whelpes, and not a foole in his follie. (That is, while he is in his rage.) As though he should say: this were more perillous and unauoidable then that. Ch. 17. 12.

It is better to dwell in a corner of the house rooffe (to witte, of the flatte rooffe as the people of Israell used to build) then with a contentious woman in a wide house. (Or) in a house of societie. That is, fitte and commodious for man and wife to dwell comfortably therein. Ch. 21. 9. And the same againe. Ch. 25. 24.

It is better to dwell in the wildernesse then with a contentious and angrie woman. (Ch. 21. 19.

It is ioy to the iust to doe iudgment; but it is a destruction (or as one woulde saye, it is a death) to the workers of iniquitie. To wit to doe that which is equall and right. That is to say, they utterlie abhorre and shun it. Ch. 21. 15. Read in E. Enter not &c.

It is naught, it is naught, (that is, it is verie naught, the worst that euer I handled &c.



*&c.*) saith the buier: but when he is gone apart, he boasteth himselfe. To wit, of his good penniworth; how like ye my bargaine sayeth he, haue I not bucked well &c. Here therefore is the salt: the correction of it followeth.

There is gold (saith K: S:) and plentie of pretious itones (to wit, in the handes of the buyer and seller) but the lippes of knowledge are the most pretious iewell. (or the instrument and implement or merchandise of greatest price) to witte, when as men haue a conscionable regard of that which they speake both in buying and selling, and in all other their contracting and dealing one with an other *Ch. 20. 14. 15.*

It is not good to accept the person of the wicked, to cause the righteous to fall in iudgment, *Ch. 18. 5.*

It is not good to eate ouermuch honie, neither is it any glory for men to search after their owne glorie, *Ch. 25. 27.*

Iudgments are prepared for scorners, and stripes for the backe of fooles, *Ch. 19. 29. Readin A. A wicked witnesse &c.*

Iustice exalteth a nation: but sinne is a shame (or reproch) to any nation. Or people. *Ch. 14. 34.*

K

Keepe



**K**eepe thine heart with all diligence:  
for thereout commeth life. *Ch. 4. 23.*

*Read in A. Aboue. &c.*

**L**



**L**ay no waite o wicked man a-  
gainst the house of the righte-  
ous; spoyle thou not his resting  
place. For be it that a iust man  
fall seuen times yet he riseth againe: *(to wit,*  
*by the holy helpe and hande of God)* but the  
wicked they fall together *(or all at once)* in  
their mischiese. *That is, God casteth them*  
*downe by an irreuerable and deadly downfall.*  
*Ch. 24. 15. 16.*

Let an other man praise thee and not thine  
owne mouth: a stranger and not thine owne  
lippes. *Ch. 27. 2.*

Life is in the way of righteousness, and  
in that path way is no death. *That is, im-*  
*mortalitie and everlasting deliuerance from*  
*death and from all feare of death is there to be*  
*founde. Who therefore should not be effectual-*  
*ly moued to enter that path and to walke con-*  
*stantly in it?* *Ch. 12. 28.*

Loue not sleepe, lest thou come to  
pouertie; open thine eyes, *(that is, be dili-*  
*gent in following the duties of thy calling)* and  
so be thou satisfied with breade. Or, thou  
shalt be satisfied with bread. *Ch. 20. 13.*

**M**



company with them. Ch. 24. 21. 22.

My sonne, giue me thy heart, and let thine eyes delight in (or heedfully observe) my waies: For a whore is as a deepe ditch, and a strange woman (that is, such a one as estrangeth her selfe from the holy waies of God: as Chap. 2. 16. 17.) Is as a narrowe pit. Also she lieth in wait as for a pray, & increaseth transgressours among men.

To whome is woe? To whome is alasse? (or sorrow.) To whome is much strife? To whom is babling? To whom are woundes without cause? (that is, euen such as he may thanke no bodie for but himselfe) to whom is the rednes of the eies? Euen to them that tary long at the wine; to them that goe and seeke after mixt wine.

Lookethou not vpon the wine when it waxeth red, and vttereth his colour in the cuppe, and goeth downe pleasantly (or rather thus) and moueth it selfe (or sparteletb and springeth, to wit, in the cup) as being of the right (or best) kinde.

In the ende thereof, it will bite like a serpent, and sting like a cockatrice (or viper.)

Thine eies wil looke vpon strange women, and thine heart will speake lewde thinges.

And thou shalt be as one that lyeth in the middest of the sea, yea as one that lyeth in the toppe of the mast. That is, greatly

*reeling and staggering too and fro.*

They haue stricken me (*wilt thou say*) but I was not sicke; they haue beaten (*or pummeled*) me, but I felt it not; when (*therefore*) I shall awake, (*to wit, as one ha-ving slept away the former drunkennesse*) I will to it againe, I will seeke it yet more. Chap.

23. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35.

*A lively description of the beastly unsatiablenesse & miserable condition of the drunken man.*

My sonne, heare thy fathers instruction, and forsake not thy mothers teaching: for they shal be a comely ornament to thy head and as chaines for thy necke. Chap. 1. 8. 9.

My sonne, hearken vnto my wordes, incline thine eares to my sayings.

Let not them (*that is, the vicked, to wit, by any perswasions of theirs to the contrary*) cause that they (*to wit, my wordes*) should depart from thine eies, but keepe them in the midst of thy heart.

For they are life vnto those that find them, and healthfull to the whole flesh of euery of them.

Above euery watch watch ouer (*or keepe*) thine heart, for from it are the outgoings (*or issues, that is, the actions*) of life.

Put away from thee a froward mouth, and remooue wicked lippes farre from thee. Let thine eies behold the right (*or look right forth*)



M

**M**Ake no frendship with an angrie man,  
neither go thou with the furious  
man : Least thou learne his waies,  
and receaue destruction ( *or a snare* ) to thy  
soule. *That is, such a snare as shoulde indan-*  
*ger thy soule to the heauie displeasure of God,*  
Ch. 22. 24. 25.

Many deuices are in mans heart : but the  
councell of the Lorde it shall stand. Chap.  
19. 21.

Many doo seeke the face of the ruler :  
but euerie mans iudgment, *commeth*, from  
the Lorde. Ch. 29. 26.

Many men, ( *or thus* ) As touching the  
multitude ( *or greater parte of men* ) euerie  
one maketh boast of his goodnesse : but  
who can finde a man of faithfulnessse ? *That*  
*is to say, a man that is verie faithfull indeed.*  
Ch. 20. 6.

Many reuerence the face of the Prince.  
*Or thus;* Many make sute to the prince  
( *or to him that is francke and liberally min-*  
*ded :* ) and euerie man is friende to him that  
giueth giftes. *Or, that is boonifull,* Ch. 19. 6.  
*But it is contrariwise with the poore man who*  
*is cast off on all handes, as it followeth in the*  
*next verse. Read in A. All the brethren*  
*&c.*

Mercie

Mercy and trueth : *Or we may reade thus:*  
Clemency and faithfulness preferue the kinge,  
and he establissheth his throne by clemencie.  
*Or mercie. Ch. 20. 28.*

Much foode is in the felde of the  
poore : but the felde is destroyed with-  
out discretion. *Or as followeth.* Much foode  
commeth to the poore by tillage: but there  
is that consumeth himselfe through neglect  
of his duetie. *He meaneth euen some of such  
as haue (as we speake) much to take to, Ch.  
13. 23.*

My sonne, be wise and reioice my heart  
that I may answere him that would reproch  
me in any matter. *Ch. 27. 11. Marke here how  
notably the good bringing vp of children plea-  
deth for the credit and estimation of Parents.*

My sonne, eate hony for it is good, and  
the hony combe which is sweete to the  
roose of thy mouth: So know that wisdome  
wil be to thy soule if thou shalt finde it; for  
there shall be a rewarde and thy hope shall  
not be cutte off. *Ch. 24. 13. 14.*

My sonne, feare the Lorde and the Kinge,  
and haue no fellowshippe with them that  
are seditious (*or loose and licentious*) for their  
destruction shall rise vp sodainlie; and who  
knoweth the ruine of them both? *That is,  
both of the inordinate and licentious them-  
selves, and also of those that shall sorte and  
company*



company with them. Ch. 22. 12. 22.

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by any perswasions of theirs to the contrary ) cause  
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from thine eies, but keepe them in the mid-  
dest of thy heart.

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issues, that is, the actions ) of life.

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remooue wicked lippes farre from thee. Let  
thine eies behold the right ( or look right forth )



and let thine eie-lids looke directly before thee.

Ponder the path of thy foote, yea let all thy waies be ordered aright: (*or vwell settled and stayed:*) Turn not to the right hand nor to the left, but remoue thy foote from euill. *That is, from every by-path of sinne. Ch. 4. verses. 20. 21. 22. 23. 24. 25. 26. 27.*

My sonne, if sinners intise thee consent thou not. *Chap. 1. 10. &c. And verses 15. 16.*

My sonne walke thou not in the way with them; refraine thy foote from their path: For with their secte they runne to euill, and they make hast to shed blood, &c.

My sonne, if thine heart be wise, my heart shall reioyce, and I also; (*that is, I shall whollie or thoroughly reioyce, even I that am thy father.*) yea my reines shall reioyce, when thy lippes speake righteous thinges.

Let not thy heart be enuious against sinners: but let it be in the feare of the Lorde continually: Or, let it imitate those that are constant in the feare of the Lorde: For surely there is a reward, and thy hope shall not be cut off. *Chap. 23. 15. 16. 17. 18.*

My sonne, if thou be surety for thy neighbour, (*or friend*) and hast stricken hand with a stranger, Thou hast snared thy selfe with the words of thy mouth, thou art taken with the words of thine owne mouth. (*To witte*

as it were in the net of the fowler, or in the trap of the hunter.)

Doe this flowe o my sonne, and deliuer thy selfe; seeing thou art come into the hande of thy neighbour: ( To wit, of him for whome thou art become suertie, for whome, and by rendering of whose credit, thou hast endangered thine owne selfe, and standest bound to pay the debt if he neglect to doe it: ) Goe thou, humble (or submit) thy selfe, (to wit, vnto the creditor, that if neede be thou maiest finde him fauourable) and earnestly sollicite, (or doe thou mightilie importune) thy neighbour, (that is, him for whom thou art suretie, to witte, least he breake day, &c.

Giue no sleepe to thine eies, nor slumber to thine cie-lids.

Deliuer thy selfe as a roe (that is, as a swift deare) from the hand of the hunter, (to wit, as one allreadie taken by the heele) and as a birde from the hande of the fowler. Chap.

6. 1. (2. 3. 4. 5.)  
My sonne, heare no more the instruction that causeth to erre from the wordes of knowledge. Or as followeth. Leane off (or cease) my sonne, to erre from the wordes of knowledge, to the end thou maist hearken to instruction. That is, that thou maiest be a true and profitable scholler in the schoole-house of God; which possible cannot be till



thou renounce the vanitie of thine owne erroneous vvaies. Chap. 19. 27.

My sonne despise not the chastening of the Lord, neither be thou grieued at his correction. Or let it not be tedious vnto thee, that is, auoide eyther extremitie, and labour to make a good and holie vse of enerie visitation, blessing the Lord in them. &c.

For the Lord correcteth him whome he loueth, euen as a father doth the childe in whome he delighteth. Or, to whom he wisheth well. Chap. 3. 11. 12.

N

O



Of a Prince that hearkeneth to lies, all his seruants are wicked. Chap. 29. 12.

O howe much better is it to get wisedome then gold; and to get vnderstanding (o how much more) to be desired aboue siluer! Chap. 16. 16.

Onely by pride doth man make contention, but with the well aduised is wisedom. Chap. 13. 10.

Open rebuke is better then secrete (or concealed and hidden) loue. That is, such loue as is idle, and faileth in the necessarie duetie of it. The woundes (that is, the most sharpe

sharp rebukes) of a loue (that is, of a louing friend, such a one as loueth indeed) are faithful: but the kisses of an enemy (or of him that hateth, though he pretend friendship) are to be praied against. (Or, so be had in execration how pleasant or fawning soeuer they be. Ch. 27. 5. 6.)

O thou my sonne, heare and be wise; and let thine heart goe this way. (To wit, vvhich I shall now shew thee.) Keepe not company with those that be drunken with wine, nor with those that glut themselues with meate: For the drunkard & the glutton shal be poore and drowlesse (to wit, that vvhich followeth and accompanieth drunkenesse and gluttonie) clotheth with ragges. That is, maketh such as take that course, to goe in ragged coats.

Obeie thy father that hath begotten thee, and despise not thy mother when she shall be olde.

Buy the trueth but sell it not; euen the trueth of wisdom and instruction and vnderstanding. Or in this sense. Buy all these and sell none of them but keepe them by thee as iewels for euer to be known by.

The father of the righteous shall greatlie reioyce, and he that begetteth a wise childe, (that is, such a child as in time imbraceth the holie wisdom and feare of God) hath ioy of him. (Vvherefore thou for thy parte,)



Let thy father reioyce, and thy mother  
 (to wit, for thy wisdom and godlinesse, which  
 they shall perceine in thee:) yea let her that  
 bare thee reioyce. Ch. 23. verse. 19. 20.  
 21. 22. 23. 24. 25.

P



Leasure is not comelie for a  
 foole, much lesse that a ser-  
 uant should beare rule ouer  
 princes. That is, it is not meet  
 that such a one should beare rule  
 who standeth in more neede to be ruled himselfe  
 Chap. 19. 10.

Pouertie and shame (or reprob) shall be  
 to him that refuseeth (or withdraweth him-  
 selfe from) instruction: but he that regard-  
 eth (that is, which continueth in regarding or  
 obseruing correction, to wit, so as he will amende  
 his life thereafter) shall be honored. Ch.  
 13. 18.

Prepare thy worke without, and make  
 readie thy thinges in the felde, (or ibus)  
 and get that for thy vse (or commoditie)  
 which is in the felde. (that is, doe the most  
 necessarie thinges first) and after also thou  
 shalt builde thy house. Ch. 24. 27.

Pride goeth before destruction, and an  
 high minde before the fall. Ch. 16. 18.

Proude, hautie, and scornfull is his name,  
 who

who in his wrath worketh arrogancie. That  
is, who carieth himselfe proudly in his anger.

Ch. 21. 24.

Q

R



Remove not the auncient  
boundes, neither enter thou  
into the fields of the father-  
lesse: to wit, with a minde  
to dispossesse them of their  
right.

For their redeemer (or a uenger) is migh-  
tie, he will pleade their cause against thee.

Ch. 23. 10. 11.

Riches auail not in the day of wrath: (that  
is, when God shall enter into iudgment with  
the wicked rich man) but righteousnes deliue  
eth from death. That is, they that loue and  
practise righteousness in the obedience of  
the true iustifying faith, finde fauour with  
God, and shall escape from death to life. Chapt.

Riches gather many friendes, but the poor  
man is separated from his neighbour; Chapt.

19. 4. and verse.

6. Reude in M. Adamic  
reuerence &c.

Righteous lippes are the delight of Kings  
(to wit, of good Kings, and when they be affecte



ed as they ought to be) and he (that is, the good King) loueth him that speaketh right things. (Ch. 16. 12.)

Righteousnesse preferueth him that is entire (or sound and upright) in the way: but wickednes ouerthroweth the man of sinne. that is, such a one as hath giuen him selfe vpto sinne. Ch. 13. 6.

Rob not the poore because he is poore, (as though he should say, let euen his pouertie be as letters of protection to safe conduct him from all iniurious dealing) neither oppresse the afflicted, in the gate (that is, in the place of iudgement and vnder colour of law).

For the Lord will pleade their cause, and spoyle the soule of those that spoile them: that is, he will vicerlie spoyle them. Chap. 22.

22. 23.

**S**

Aye not, I will recompence euill, but waite vpon the Lord, & he will saue thee Ch. 20. 12.

Scornefull men bring the citie into a snare, (or) set it on fire. To wit, as being the bellows of contention) but wise men (to wit, such as haue wise regard of common peace and tranquillitie) turne away wrath That is, they meet with & preuent seditions &c. Ch. 26. 8.

Seest thou a man diligent in his business? He shall stand before kings, he shall not stand before the base sorte. Chapter 22. 29.

Seest thou a man hastie in his wordes (or matters and businesse,) there is more hope of a foole then of him. Ch. 29. 20.

Seest thou a man wise in his own eyes (that is, in his owne conceite, standing as it were in his owne light, as we say,) there is more hope of a foole then of him, Ch. 26. 12.

Slouthfulnes causeth deepe sleepe to fall vpon a man (whereby commodities want) and the deceitfull person shall be hungry. Or famished. That is, one punishment shall be for both these sinnes, as vsuallie meeting in one of the same person Ch. 19. 15.

Smite a scorner, and the foolish (or simple) man will be made warie: and by reproofing him that is prudent, he (that is, the simple man) will vnderstand knowledge. The meaning is that either way the simple man will be holpen notwithstanding he be of meete capacite. Chapter. 19. 25. Reade againe in W. When the scorner

Speake not in the eare of a foole, for he will despise thee with the wisdom of thy sayings, Ch. 23. 9. Surely it is not good to condē the iust, nor that princes should smite such for equity. Or thus in another construction. neither is it e-

qual





and information of the Lord.

That which is to be desired of a man is his goodnesse, Or thus: That which a man ought chiefly to desire, is his goodnesse (that is, that he may be kinde and bountifull, then the which nothing becometh a man more) but a poore man is better then a liare Chapter. 19. 22.

That which the wicked feareth shall come vpon him: but God will graunt the desire of the righteous. Ch. 10. 24. The next verse may be a further exposition of this. Read in A. As the whirlwinde. &c.

## The B.

The beginning of strife is as one that openeth the waters: therefore ere the contention be meddled with, leane off. Or thus: He that is the beginning of strife, is as one that openeth a passage for the waters (to wit, of such as are dammed or banked up) wherefore ere it breake forth (or spread it selfe) leane off the contention. Chapter. 17. 14.

The beutie (or ornament) of yonge men is their strength (or valoure) and the glorie of the aged is the gray heade. (Or thus) and the graynesse (or whitenesse) of the haire is a seemely (or honourable) gracing to the aged. Ch. 20. 29.

The



The blessinge of the Lorde it maketh rich, and he doth adde no sorrowe with it.

*Ch. 10. 22.*

The blewnesse (to wit, of the flesh) and the wounde (or stroke that fetcheth bloode) yea stripes that peirce to the bowelles of the bellie (that is, which make the hearte ake as we say) serue to purge (or are the instrumentes for the purging, that is, for the curing and amending of) the euill man. He meaneth such a one as we call starke naught or a verie bad one. And thus we may see how necessarie seueritie is allowed and commended of God. *Ch. 20. 30.*

## The C

**T**He crowne of the wise is their riches, but the foolishnesse of fooles is foolishnesse. To wit, still: that is, fooles are neuer the wiser though they be rich, and therefore their riches is no crowne or ornament but rather a reproch vnto them, seeing, hauing riches they neither knowe nor regarde to vse them well, but are vassals vnto them. *Chap 14. 24.*

## The D

**T**He deceitfull man shall not roste that which he hath taken in hunting: he that is diligent (enioyeth) the pretious riches (or wealth)

*wealth* ) of man. *Ch. 12. 27.*

The desire of the righteous is onely good (*that is prosperous*) but the hope of the wicked is indignation. *That is, how-soeuer they hope for good, that falleth out which griueth and vexeth them as a iust punishment from the wrath and indignation of God. Ch. 11. 23.*

The desire of the slouthfull slaieth him, in so much as his handes refuse to worke.

He euermore coueteth, gredilie; but the righteous giueth and spareth not. Or withholdeth not. To wit, his handes either from giuing according to his abilitie, or from diligence in his honest laboure. *Chapter. 21. 25. 26.*

The discretion of a man causeth him to defer his anger (*or maketh him longe suffering*) and it is his glorie to passe by an offence. *Ch. 19. 11.*

## The E

**T**He eare that harkeneth to the correction of life, shall remaine among the wise. *Ch. 15 31.*

The euill man is snared by the wickednes of his lippes, but the iust shall come out of aduersitie. Or thus, In the transgression of the lippes is the snare of an euill man &c. as before. *Ch. 12. 13.*

The



The euill shall bowe (or in the present  
tense, doo bowe) themselves before the  
good, and the wicked at the gates of the  
righteousse. This doth God of his mer-  
cie bring to passe manie times, howe contrarie  
soeuer it be to the liking of the wicked. Ch.  
14.19.

The eyes of the Lorde are in euerie place  
beholding the euill and the good. Chap.  
15.3.

The eyes of the Lorde prelerue know-  
ledge, (that is, he preserveth all such as haue  
carewisely to vnderstand, and to doo the will of  
God) but he ouerthroweth the wordes of  
the transgressor. That is, whatsoeuer he vnder-  
taketh, according to the follie of his owne heart.  
Ch. 22.12.

The excellent that formed all things both  
rewardeth the foole, and also rewardeth  
transgressors. Ch: 26.10. A sentence of greate  
difficultie from the varietie of the hebrewe  
construction. Read in A. As a throne &c.

**The F**  
The feare of man layeth a snare (that is,  
his owne feare is a snare to himselfe) but  
he that trusteth in the Lorde shalbe exalted.  
(That is, he shalbe lifted up and set as it were  
on a high place out of daunger. Ch. 29.25.)

The feare (or rather) The terror of the  
Kinge

Kinge is like the roring of a yonge Lion  
(*that is, it is most fierce and terrible*) he against  
whom he is angrie, sinneth against his owne  
soule, (*that is, he putteth himselfe in the perill of  
his life by provoking him*) Ch. 20. 2.

The feare of the Lorde increaseth the  
daies : but the yeares of the wicked shall  
be diminished. Ch. 10. 27.

The feare of the Lorde is a well springe  
of life to avoide the snares of death. Chap.  
14. 17.

The feare of the Lord is the beginning  
(*or as the worde also signifieth, the excellency  
& chiefetie*) of knowledg, but fooles despise  
wisdom and instruction. Ch. 1. 7.

The feare of the Lorde is the instruction  
of wisdom and before honour goeth hu-  
militie. Ch. 15. 33. Or rather thus, The in-  
struction of wisdom goeth before the feare  
of the Lorde, and humilitie before honour.  
*But how then may it be said as in the sentence  
next before, that the feare of the Lord is the  
beginning of knowledge. Answer. Instruction  
is the meanes and instrument to giue wise-  
dome; but knowledge is not heartily imbra-  
ced untill God by his holy Spirit, doth, worke a  
reuerend regard of it.*

The feare of the Lorde tenderth to life  
(*or is for the maintenance and nourishment of  
life that is to say, of spiritnall life :*) he that



is once satisfied therewith shall continue so,  
neither shall he be visited with euill. Chap.  
19. 23.

The fining pott is for siluer (that is, for  
the trying and fining of siluer) and the fur-  
nace for golde, yea euerie thing according  
to his dignitie (or answerable to that use  
for the which it is prayesd) But though thou  
shouldest bray a foole in a mortar amonge  
wheat brayed (or as betweene the mil or querne  
stones) with a pestell, yet would not his foo-  
lishnesse depart from him. Chap. 27. 21. 22.  
Behold therefore how deeply & strongly naugh-  
tinesse is settled in our corrupt nature which can  
not by any meanes be beaten out but by the al-  
mightie grace of the spirit of God.

The foolish doe inherite follie (that is, they  
hold it & reioyce in it as in an inheritance) but  
prudent men make knowledge their crown.  
Chap. 14. 18.

The foolish make a mocke of sinne) or ra-  
ther as followeth) Sinne (or guiltines of sinne)  
is a meane to set fooles at one (or to bring  
the into a fooles paradise as one would say,) but  
among the righteous, that which is accep-  
table, to wit, that which God alloweth, worketh  
content and agreement among them, Chap. 14. 9.

The foolish man wil beleue euerything, but  
the prudent man will consider his steps, Ch.  
14. 15.

The

The foolishnesse of a man peruerteth his way and his heart fretteth against the Lord.  
*Reads in A. As well. &c. Chap. 19. 13.*

The froward in heart findeth (or attaineth to) no good thing: and he that hath a naughty tongue (or is guilefull and craftie in his tongue, that is, he who hath a glibbe tongue to carie matters this way and that way to serue his owne turne) he shall fall in euill. *Ch. 17. 20.*

The fruite of the righteous is the fruit of the tree of life, and he that winneth soules is wise. *Or thus.* For he being wise instructeth soules. *To wit, in the way of life and saluation. Chap. 11. 30.*

## The G

The gathering of treasure, (worde for worde, the worke of treasures, that is, about the gathering of treasure,) by a deceitfull tongue, is as vanity tossed (or driuen) to and fro: they seeke death. *To wit, which seeke riches so. Chap. 21. 6.*

The glorie of God is to hide a thing, but it is the honor of kinges to search out a matter. The heauens in height and the earth in deepnesse, & the heart of kinges cannot be searched out. (Or there is no searching out of them.) *Ch. 25. 2. 3.* The first of those prouerbes which the men of Hezekiah king of Iuda copied out.

The good man shall giue (or deliuer ouer) his



inheritance to children's children (*that is, God will bless his posterity.*) And the riches of the sinner are laid vp for the righteous. C. 13. 22.

## The H

**T**he hand of the diligent shal beare rule, but the idle (*or deceitfull hand*) shal be vnder tribute. Chap. 12. 24.

The heart knoweth the bitteresse of the owne soule, (*that is, of it selfe*) and no strange thing shall intermingle it selfe with the ioye thereof. *That is, as euery man is affected either well or ill, so he liketh or disliketh, keepeth or shunneth company, &c.* Chap. 14. 10. *Reade the 9. verse. The foolish make a mocke of sinne &c. This seemeth to render a reason of that.*

The heart of him that hath vnderstanding seeketh knowledge (*that is, it continueth in seeking*) but the mouth of fooles is fed with foolishnesse. Chap. 15. 14.

The heart of man purposeth his waie: but the Lord doth direct (*or order and dispose*) his steppes. Chap. 16. 9.

The heart of the righteous studieth (*or meditateth*) what to speake, but the mouth of wicked men belcheth out (*that is, rudely and rashly babbleth out*) euill things. Ch. 15. 28.

The heart of a wise man guideth his mouth wisely and he addeth (*or furthereth*) doctrine by his lippes. Chap. 16. 23.

The

The hart that is declined (*or he whose heart is turned backe*) shalbe satiate with the own waies, but a good man (*will depart*) from him. *That is, he wil be shie of his company. Chap. 14. 14.*

The hope that is deferred maketh the heart to faint; but when the desire (*that is, the thing desired*) commeth, it is as a tree of life. *Chap. 13. 12.*

The house of the righteous hath much treasure (*or strength: that is, it is firmly established*) but by the reuenues of the wicked man, his house is disturbed. *Chap. 15. 6.*

The house of the wicked shall be destroyed: but the tabernacle of the righteous shall flourish. *Chap. 14. 11.*

## The I

**T**He instruction of a wise man is as a well-spring of life to turne away, (*that is, it teacheth vs to turne away or depart from*) the snares of death. *Chap. 13. 14.*

## The K

**H**he kings heart is in the hand of the lord: As the riuers of water, he turneth it whither soeuer it pleaseeth him. *That is, he maketh it faile as it were a stil flowing streame to serue his owne most holy purpose & counsell in all thinges. Chap. 21. 1.*

The kings wrath, is like the roaring of a yong Lyon, but his fauour is like the dew vpon the



grasse. Chap. 19. 12.

## The L

**T**He labor of the righteous tendeth to life, *(that is, to the necessary & cōfortable maintenance of life in the feare of God)* but the reuenews of the wicked to sin. *That is, they are consumed to serue their wicked lusts.* Ch. 10. 16. The liberal person *(in heb. The soule of blessing that is, he that is hartily beneficial)* shal haue plenty *(in Heb. shall be fat. i. shall prosper)* and he that watereth abundantly shal poure forth the more. *In Heb. shall cast forth, that is, God will blesse him with such increase that he shall be able so to doe.* Chap. 11. 25.

The light of the eies reioyceth the heart, and good hearing *(that is, the hearing of good things)* maketh the bones fatte. Chap. 15. 30. *Reade the next verse. in T. The eare. &c.*

The light of the Lord is the soule of man: *Or rather thus.* The soule of man is as a light *(or candle)* of the Lord. *(that is, which the Lord hath lighted and set up in him)* wherewith he *(that is to say man)* searcheth all the bowels of the bellie. *That is, by the light of his understanding he findeth out verie secret things.* Chap. 20. 27. *This may be more particularly referred to the king of whome we reade in the 16. verse next before. Reade in A. A wise King. &c.*

The

The light of the righteous shall reioyce, *(that is, it shall be bright; their prosperity and happinesse shall be glorious)* but the candle of the wicked shalbe put out. *That is, all their pompe shall vanish & come to nothing.* Ch. 13. 9.

The lippe of trueth *(that is, which speaketh the trueth)* is established for euer, but a lying tongue indureth but a moment. *Or while I might neuer so little mooue my foote. Or in the turning of a hand. &c.* Chap. 12. 19.

The lips of the righteous doe feed many: but fooles shall die for want of wisdom. *In Heb. For want of heart.* Chap. 10. 21.

The lippes of the righteous doe knowe *(or regard)* that which is acceptable: *(and consequently they find fauour)* but the mouth of the wicked speaketh froward things. *Euen such as procure their own ouerthrow.* Ch. 10. 32.

The lippes of the wise do spread abroad knowledge: but the heart of the foolish that which is not right. *That is, they set their minds to spread abroad false doctrine, &c.* Ch. 15. 7.

The Lord hath made all things for his own sake, yea euen the wicked for the day of euil. Chap. 16. 4.

The Lord hath made euen both these, the care hearing, and the eye seeing. Chap. 20. 12. See in the letter A. A childe, &c.

The Lord is farre from the wicked: but he heareth the prayer of the righteous. Ch. 15. 29.



The Lorde will destroy the house of proud men: but he will establish the border of the widdow, *Ch. 15. 25.*

The Lord will not famishe the soule of the righteous, but he thrusteth away the substance of the wicked. *Ch. 10. 3.*

The lot causeth contentions to cease, yea it endeth the strife betwixt the mightie. *To wit, in such cases as can not by ordinarie course of triall bee iudged and compounded C. 18. 18. Whereof reade verse 17. in H. He that is first.*

The Lot is cast into the lap, but the whole disposition thereof is from the Lord. *Ch. 16. 33.*

The lying lipes are abomination to the Lord; but they that deale truly are his delight, *Chap. 12. 22.*

## The M

The memoriall of the iust shall (continue) as a blessing, (that is, God shalbe praised in the honorable and thankefull remembrance of them) but the name of the wicked shal rott) that is, there shall be no gratfull mention made of them in the church of God; nay they shall beare their iust and deserued reproch. *Chap. 10. 7.*

The mouth of a righteous man is a well spring of life (that is, he is plentiful in grati-

ons speech to his owne comfort and to the edification and refreshing of others) but iniquities couereth the mouth of the wicked. (that is, his owne hurtfull speeches and actions do as it were choake and smother himselfe. Read in B. blessings. etc. Chap. 10. 13. and: 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

The mouth of strange women, is as a deepe pit, he with whom the Lord is grievously angry (or whome he hath in detestation) shall fall there. Ch. 22. 14.

The mouth of the iust man will be fruitful in wisdom: but it (that is wisdom) is cut off from the tongue (that speaketh) forward things. That is, to say, wisdom can no more fructifie and prosper there then the bough which is pruned and cut off from the bodie of the tree. Ch. 10. 32. Look the 32. verse The lippes of the righteous do knowe, or (shall finde) favour &c.

## The N

The name of the Lord is a strong tower the righteous runneth vnto it, and is exalted. That is, he is set in a high safe place. Ch. 18. 10.

## The P

The path (or casle way) of the righteous is to decline from euill: he keepeth rule that keepeth his way. For on either



hand of this cause which god hath pced for  
the righteous, are nothing but deepe gulfs, and  
quagmires to swallow vp those that slippe asides.  
Ch. 16. 17.

The patient abiding of the righteous shall  
be gladnes: but the hope of the wicked shall  
perish. Chap. 10. 28.

The person that is full despiseth an hony  
combe: but vnto the hungry soule euerie  
bitter thing is sweete. Ch. 27. 7.

The person that trauelleth trauelleth for  
himself, Or rather thus is the latter part of the  
sentēce requirēd. He that is trouble some bring-  
geth trouble vpon himselfe: for his mouth,  
(that is, the troublesome speech of his mouth)  
reboundeth (or recoileth) back vpon him.  
Ch. 16. 26.

(The pleasure (or favourable good will) of  
the King is toward a wise seruant, but his  
wrath shall be against him that is lewde, or  
that causeth shame. To wit, to himselfe and  
others by his foolish dealing. Chap. 14. 35.

The poore man and the craftes man (in  
such sense as we vse to call artificers handi-  
craftes men) liueth by his daye labour, and  
euerie other that useth a more liberall &  
gainfull skill) they meete together, the Lord  
lighteneth the eyes of them both, that is,  
God maketh this difference and distinction of  
callings & giueth to euery one their knowledge  
and

and skill and what soeuer good successe they haue  
and therefore either sorte are admonished to  
use their labour and skill to the glorie of God  
and their owne mutuall comfort in him. Ch.  
29. 13. Reade Exod. 31. 1. 2. 3. 4. 5. 6. and I-  
say. 28. 24. &c.

The poore man is hated euen of his own  
neighbour, but the friendes of the rich are  
many. That is, both far and neere.

He that sineth thus, (to wit; hating the poore  
man) shall be despised of his neighbour, but  
he (or as touching him) that sheweth mercie to  
the poore, blessed is he. Ch. 14. 20. 21.

The poore man speaketh with prayets (or  
by way of intercession and supplications) but the  
rich man answereth roughly. Chap. 18. 23.

The preparation of the heart (or as the  
word signifieth, the mustering of the thoughtes  
and deuising thereof) is alwaies in man; but the  
speach of the tongue is from the Lord. That  
is, no thought taketh effect but by his blessing.

Ch. 16. 1. We are therefore to commit the orde-  
ring of both thoughtes, words & works vnto him.  
Reading. Commit &c. And in A. At the maies.

The pride of man doth bring him loue, but  
honor supporteth (or holdeth vp) him that is  
humbled in spirit. That is to say, God giueth  
honor, & honorable esteeming them will up-  
hold them. Ch. 29. 23.

The R

The



The reward of humilitie (or of mekenes) & of the feare of the Lord is riches & honour and life. *Ch. 22. 4.*

The rich and the poore meete together; the Lord is the maker of them all, *Ch. 22. 2.* That is, he doth not only giue the their being but also to be even such as they are.

The riches of vanitie (that is, which are gotten by any vnjust and deceitfull means) shall be diminished; but he that gathereth with the hand (that is, by honest labour) shall increase them, *Ch. 13. 11.*

The rich man is wise in his owne conceit (that is, he thinketh himselfe so much the wiser or better man as he is richer) but the poore man that hath vnderstanding can trie him or search out what is in him. *Chapter 28. 11.*

The rich mans riches are his strong city, and as an high wall in his imagination. *Ch. 18. 11.*

The rich mans riches are his strong citie, & that which feareth (or daunteth) the needie is their pouertie. *Ch. 10. 15.*

The rich ruleth ouer the poore, and the borrower is made a seruant to the man that lendeth, *Ch. 22. 7.*

The righteous eateth to the contentation of his minde: but the belly of the wicked shall want. *Ch. 13. 25.*

The righteous escapeth out of trouble and the

# of the Prouerbes. 91

the wicked commeth in his steade, Ch. 11.8.

The righteous is more excellent then his neighbour: but the way of the wicked deceaueth them. Ch. 12.26.

The righteous knoweth the cause of the poore; (*that is, he mindeth it and searcheth it out with a minde to succour them in the way of iustice, as Iob. 29. 16*) but the wicked regardeth not to knowe it. Chapter. 29.7. Read Luk. 18.4.

The righteousnesse of the vpright (*or entier and perfect man*) directeth his way: but the wicked falleth in his owne wickednes. Ch. 11.5. And againe in the next verse. The righteousnesse of the iust shall deliuer them: but the wicked shall fall in his owne wickednesse. Read also Ch. 36.27. He that diggeth &c. and Ch. 11.17, 18, 19, and Ch. 12, 20, and 13. 6, and 21.7.

The righteous shal neuer be moued: but the wicked shall not dwell in the land. (*To wit, so constantlie rooted and settled as the other, Ch. 10.30.*)

The righteous teacheth the house of the wicked, but God ouerthroweth the wicked for their euill. Or rather thus. He that ouerthroweth the wicked for their euill, (*or to their owne hurt, that is to say, the iust God*) maketh the righteous wise by the house of the wicked. That is; by the exam-  
ple



ple of his iudgements executed upon them,  
he teacheth them to beware. Chapter. 21.

12.

The robberie of the wicked shall abide  
with them (or be as it were at host with him,  
to wit, as an euill guest which oweth him a  
mischiefe) because they refuse to execute  
iudgemente, Ch. 21. 7. Reade Isai: 33. 1. and  
Haback: 2. 8. 9. 10. 11. 12.

The rod and correction giueth wis-  
dome, but a childe set at libertie maketh  
his mother ashamed. Ch: 29. 15. The rea-  
son whereof may well be comprehended in the  
next verse, in the wordes following. When the  
wicked increase, (to wit, as well in age and sta-  
ture as in number) transgression increaseth:  
but the righteous shall see their fall. And  
therefore also to good purpose are Parentes  
exhorted to vse correction as it followeth in the  
37. verse. Correct thy sonne. &c.

67

## The S

The Sacrifice of the wicked (that is, all  
his religion being outward and without faith  
and repentance) is abomination to the Lord:  
but the prayer of the righteous (that is, his  
spirituall worshippe performed in trueth though  
not with so great ostentation as the wicked vse)  
is acceptable to him, Ch. 15. 8.

The sacrifice of the wicked is an ab-  
omination;

abomination; how much more when he bringeth it with a wicked minde? Or in a wicked manner, that is, profanely and contemptuously, as the people in the time that Malachi prophesied, Ch. 21. 27. Read Mal: Ch: 1.

The sinner despiseth his neighbour: but he that hath mercie on the poore is blessed. 14. 21. *Looke before. The poore man is hated &c.*

The slouthfull hideth his hand in his bosome (or platter) it gniueeth him to put it (or he is as one tyred with putting it) to his mouth againe. Ch. 26. 15. And again Ch: 19. 24.

The slouthfull hideth his hand in his bosome (or platter as before) and bringeth it not backe to his mouth againe. That is to say, there are a number that doo so cocker themselves in their sluggishnesse, that minding nothing but to eat and drinke, and to make much of themselves, can yet hardly finde in their heart to take any paines about that which is for mans necessitie: such as are all voluptuous Epicures, carpet knights &c. It is a lively and raunting description of such kinde of people: as are also the rest that followe: all tending to promoke vnto diligence and watchfullnesse in al good and holy duties to the glorie of God and to the common benefit of others and our selues. &c.

The slouthfull man sayeth, a fierce lion is in the way; a lion is euen in the streetes.

Chap.



Chap. 26. 13.

The slouthfull man sayeth, a lion is without, I shoulde be slaine in the streete. *(That is, he thinketh it would be so, if he should but set his foote without doores, specially about any good and holy worke. Chapter. 22. 13.*

The slouthfull man turneth himselfe in his bed, as the doore turneth on the hinges. *That is, he keepeth his bed as if he were fastened to it, Ch. 26. 14.*

The slouthfull man which will not plow because of winter, he shall begge in sommer because he *(shall haue)* nothing, to witte, to releue and helpe himselfe. *Ch. 20. 4.*

The sluggard *(or slouthfull man as before)* is wiser in his owne conceite then seauen men that can render a sensible reason. *Ch. 26. 16.*

The soule of the slouthfull man lusteth, but shall haue nothing: but the soule of such as be diligent shall be made fat. *That is, they shall be stored with plenty. Chapter. 13. 4.*

The soule of the wicked wisheth euill *(to wit, through that enuie and malice which reigneth in him,)* his neighbour can not seeme worthy to be fauoured in his eyes. *Ch. 21. 10.*

The spirite of a man will sustaine his in firmitie *(that is, will yeelde him comforte in all*

all his affections ) but awounded spirite who can susteine it? Ch. 18.14.

The steppes of man are from the Lord, ( that is, they are ruled and moderated by him ) : but what doth man vnderstande of his ( that is, the Lordes ) way ? Ch. 20.24. A sentence of exceeding weight to moue all men to be wise vnto sobrietic and to humble our selues vnder the mighty hand of God. Read Ch. 1. 91.2.3.49. and Iere: 10.23. and Iob. 26.14. Ps. 139.6.

## The T

**T**He talking ( or wordes ) of the wicked are tolic in waite for bloode ( that is, to betray innocent bloode ) but the mouth of the righteous will deliuer them. To wit, them whose life the wicked seeke howe they may intrappe. Ch. 12.6.

The thoughts of the diligent are altogether profitable : but all the thoughtes of him that is rashe ( or headdy ) tende to meere pouertie Ch. 21.5.

The thoughtes of the iust are right; but the counsels of the wicked are deceit. That is verie deceitfull. Ch: 12.5.

The thoughtes of the wicked are abomination to the Lorde : but the pure haue pleasaunt wordes. Ch, 15. 26. Read. Ch. 25. 11,12. A word spoken &c.

The



The tongue of the iust man is as the most choice (or fined) siluer but the heart of the wicked is verie little worth. Chap. 10. 20.

The tongue of the wise vseth knowledge aright: but the mouth of fooles bableth out foolishnes. Chap. 15. 2.

The treasures of wickednesse profite nothing: but righteousnesse deliuereth from death. Chap. 10. 2.

## The V

**T**He vnderstanding of them that haue it is a well springe of life, (to teach many in the way of life:) but the instruction of fooles is (a well spring) of follie. Ch. 16. 22.

The vnthrifty man (or such a one as is an inordinat and lawlesse person) a verie wicked man (or as we may say, one of no reckoning, a man good for nothing, of a reprobate minde) he walketh with a frowarde mouth.

He maketh a signe (or twinkleth) with his eies; he signifieth (or speake:h after a sort) with his feet, he instructeth with his fingers: that is to say, he is altogether addicted to that which is naught: which K. S. doth linely set forth by noting the propension and bending of all his bodily partes and members that way: Like to the earnest archer who hauing deliuered his arrowe out of the bowe, sheweth how

how faine he would haue his arrowe enen hitte the marke if it might be; by bowing his bodie this way and that way all the while his shaft is flying.

Lewde (or froward) thinges beeing in his heart, he imagineth (or practiseth) that which is euill at all times; (that is, so often as he can get any opportunity:) he raiseth vp (or sendeth) contentions. That is, matter of contention and strife which is a speciall mischief against humaine societie.

Therefore shal his destruction come speedilie; he shall be destroyed sodenly (or sodenly crushed in peeces) without recouerie. So that an irreconuerable punishment belongeth to the desperate and gracelesse sinner. Chap. 6. 13. 14. 15.

The vprightnesse (or integrity) of the iust shall guide them (or lead them forth, to wit in the way of happinesse) but the frowardnesse of transgressours shall destroy them. Chap. 11. 3. Read verses 5. 6. The righteousness of the vpright, &c.

## The VV

THE way of a foole is right in his own eyes: but he that hearkeneth to counsel is wise. Chap. 12. 15.

The way of a slouthfull man is as a hedge of thornes: but the way of the righteous is  
H plaine



plaine, ( *or as a causied way. Chap. 15. 19.*

The way of life is on high ( *or upward* ) to the prudent , that he may auoyde from hell beneath. ( *Or which is downward. Chap. 15. 24.*

The way of some is peruerterd & strange, ( *Or thus.* ) Who so is incōstant ( *or mutable* ) in his way , he is also strange ( *to wit, from purenesse or sinceritie* ) but he is pure whose worke is right. *Chap. 21. 8.*

The way of the Lord ( *that is, the course which the Lord taketh in his administration and gouernement* ) is strength to the vp-right ( *or entire man : that is, it is for their safety and preservation* ) but it is destruction to the workers of iniquitie. *That is, so God useth to deale with the vicked. Chap. 10. 29.*

The way of the wicked is an abomination to the Lord : but he loueth him that followeth righteousness. *Chap. 15. 9.*

The waies of man ( *that is, of euery man,* ) are before the eies of the Lord , and he pondereth all his pathes. *(Chap. 5. 21.*

The wicked man desireth defence ( *or safegard* ) from euill , but the roote of the righteous ( *that is, that onely wherein they are rooted and grounded, to witte, the mercifull and prouident care of the Lorde* ) giueth it. *Chap. 12. 12.*

The wicked flie when none pursueth : but the righteous are as the yong Lion that is  
bould

bould. Chap. 28. 1.

The wicked ( *or harmefull man* ) giueth neede to the troublesome lippe, ( *that is, to him whose talke tendeth to the troubling and molesting of men,* ) and a man of falshood ( *i. a liar* ) hearkeneth to the tongue of miserie. *That is, to the miserable or wretched tongue, which causeth miserie, &c.* Chap. 17. 4.

The wicked ouerthrow themselues so that they be not: but the house of the righteous shall stand. Chap. 12. 7. *Reade in G. God ouerthroweth &c.*

The wicked shal be a ransome for the iust, and the transgressor in stead of the righteous. Chap. 21. 18.

The wicked shalbe cast away for his malice: *Or rather thus.* The wicked thrusteth forth himselfe ( *or inforceth himselfe* ) to his own hurt: but the righteous hath hope, ( *or as the word signifieth, findeth a refuge or reskue* ) in his death. *that is, in his greatest perill.* Chap. 14. 32.

The wicked thought ( *or deede* ) of a foole is sinne; ( *that is, a sinne worthy to be condemned:* ) but the wickednesse of a scornfull man is abomination. *That is to say, it is greatly to be abhorred aboue the sinne of the foolish and ignorant man.* Chap. 24. 9.

The wicked worketh a deceitfull worke, ( *that is, the fruit and reward thereof shall be*



*farre other then he looketh for*) but the reward of him that soweth righteousness is sure. Or true and faithfull. That is, it shall be the same which according to Gods mercifull and bounteous promise they looke and waite for : according to that which followeth in the next verse. He that is firme ( or constant ) in the worke of righteousness ( that is, in giuing to euery one their due, yea in shewing mercy and liberalitie to the poore and oppressed ) ( soweth ) to life : but he that followeth euill , doth it to his owne death. Chap. 11. 18. 19.

The wisdom of the prudent is to vnderstand , ( or wisely to take heede to ) his way: but the foolishnesse of fooles ( tendeth ) to deceit. Chap. 14. 8.

The wise in heart shalbe called prudent, & the sweetnes of the lips ( that is, grations vtterance of speech, or holy eloquence ) increaseth, ( or furthereth ) doctrine. Chap. 16. 21.

The wise in heart will receiue commaundements : but the foolish in talke, ( that is, he which from the stubbornnesse of his heart murmureth against good precepts and instructions ) shall be beaten. ( or procureth his owne trouble ) Chap. 10. 8.

The wordes of a talebearer are as flatterings, ( or like to the wordes of such as are much broken vvith afflictions, that is to say, he playeth the counterfette notable, creeping as it were  
into

into the mouth of men to get something; and therefore vvhispereth here and there pretending much good sooth, &c.) but they goe downe into the bowels of the belly. That is, the vvordes of such are as poyson to hurte very deadlie. Chap. 18. 8. And Chap. 26. 22.

The wordes which the mouth of an excellent man (*speaketh*) are like deepe waters; the wellspring of wisedome is as a flowing floode. Chap. 18. 4.

The wrath of a king is as messengers of death, but a wise man will pacifie it. Chap. 16. 14. But on the contrarie: verse 15. Reade in the letter I. In the light of the kinges countenance is life, &c. Read also Chap. 19. 12. The Kinges vvrathe, &c.

There is a way which (*seemeth*) right before man, but the issue (*or ende*) thereof, (*is the issue*) of the waies of death. Chap. 14. 12. The vvwhich sentence is further declared in the 13. and 14. verses next following. Reade in B. Euen in laughing, &c. And, The heart that declineth, &c. Reade also the same repeated againe. Chap. 16. 25.

There is no wisedome, neyther vnderstanding nor counsell against the Lorde.

The horse is prepared (*or made fit*) for the day of battell but saluation is from the Lord, Chap. 21. 30. 31.



There is that boasteth himselfe to be rich and hath nothing, and that feineth himselfe poore hauing greate riches. *Chap. 13. 7.*

There is that scattereth and yet is more increased. and (*there is*) that spareth more then is right (*or that withholdeth himselfe from that which is right*) only to pouertie. *that is, & yet he cometh to meere pouertie. C. 11. 24.*

There is that speaketh wordes like the prickings (*or stabbings*) of the sworde; but the tongue of wise men is health. *That is, it speaketh those things which may be compared to a healthful medicine. Ch. 12. 18.*

There shall no trouble be cast vpon the iust (*to wit, by hap hazard or chaunce medley as we say*), but the wicked shall be full of euill. *That is, God will many wayes about that they looke for, plague & punishe them. C. 12. 21.*

These fixe things doth the Lord hate, yea seauen are abomination to his soule, The hautie eyes, a lying tongue; and hands that shed innocent blood.

An heart that imagineth (*or contrineth*) wicked deuises; feete that be swift in running to mischief:

A false witnes that breatheth forth (*or craftily forgeth & compacteth lies*), & he that raiseth vp (*or causeth*) contentions (*to come*) betwixt bretheren. *Ch. 6. 16. 17. 18. 19.*

They that are froward in heart are abominations.

mination to the Lord: but they that are perfect (*or entier*) in the way, are his delight, *or such as he fauourably accepteth*. Chapter, 11. 20.

They that forsake the law praise the wicked: but they that keepe the lawe set themselves (*or, are as it were in conflict*) against them. Chapt. 28. 4.

Thine owne friende and thy fathers friend, (*to wit, whose friendship descendeth as it were hereditarily to the*) forsake thou not, neither go to thy brothers house in the day of thy calamitie: better is a neighbour that is neare, then a brother farre off Ch. 27. 10.

Thornes and snares (*or thornie snares*) are in the way of the froward; (*to wit, to pricke & snare themselves withal as a fruite of their pride &c.*) but he that keepeth his soule (*that is to say, from sin*) shall be far from them. Ch. 22. 5.

Through wisdom the house is builded, & by vnderstanding it is established.

By knowledge also thy chambers shall be filled with all pretious and pleasant riches. Ch. 24. 3. 4.

Tough hand be to hand (*that is, though they ioyne in mutuall helpe and assistance*) the wicked shall not be vnpunished, but the seed of the righteous escapeth. Or is deliuered. To wit, though one cannot helpe and succour an other they being oftentimes singled & dispersed



*dispersed: For God is their deliuerer & auenger. Ch. 11. 21.*

Thou shalt not remoue the ancient bounds which thy fathers haue made. *Or set and disposed. 21. 28.*

To do iustice and iudgment is more acceptable to the Lord then sacrifice. *Chapter, 21. 3.*

To haue respect of person is not good, a man should *(then)* transgresse for a morsell of breade. *Ch. 28. 21. And Chap. 24. 23. it is one of those things which are saide to belong to the wise.*

Trauell not too much to be rich; *(or toile not thy selfe that thou mightest grow rich)* cease from thy wisdom, *to wit,* from thy naturall wisdom in compassing sea and land *(as it were)* to get riches. Wilt thou cause thine eyes to fly toward them? *to wit,* as the greedie foule hasteth hir flight to the pray; they are not *(that is, by and by they are gon; to wit,* as birdes skarred before they can be seized on) for they doe speedely betake theselues to their wings & as an eagle they flye into the ayer, *C. 23. 4. 5*

Trust in the Lord with all thy hearte, and leane not to thy owne wisdom. In all thy wayes acknowledge him and he will direct thy goings. *Ch. 3. 5. 6.*

Here

Here followeth the whole  
thirtie Chapter as be-  
longing wholly to  
this letter.



He wordes of *Agur* the sonne of *Iakeb*, a collection or *Propheſie*: the ſpech (or ſaying) of man (that is, an excellent ſpeech or holy doctrine and propheſie which any man uttereth) is of *Ithiel*, of *Ithiell* (*I ſay*) and of *vcal*. That is, of him to whome theſe names doe moſt properly agree; euen of almighty *G O D* by the gracious preſence and power of his grace; that is, to ſay in plaine words, *G O D* is the author of all propheſie. Which propoſition he confirmeth firſt from his owne example as followeth.

Surely (ſaith *Agur*) I am a beaſt rather then a man; neither haue I the vnderſtanding of man. That is, which is worthie and beſeeming a man according to that excellency wherein *God* firſt created *Adam*. *Agur* therefore



fore in these words acknowledgeth, and bewaileth his natural corruption and deprauation, and also teacheth all men by his example what we are to doe, both in these words and further as it followeth.

Neither (saith he) haue I learned wisdom, or attayned to the knowledge of holy things. That is, either of God or of his will or of any thing belonging to his heauenly kingdom: he meaneth that he hath no true and perfect knowledg nor any pure desire to know any of these things by natural instinct, or mother wit as we say: to the further disabling whereof it followeth in the next wordes as it were in a generall challenge against all men.

Who (to wit, of al the sons & posterity of Adam) hath ascēded vnto heauē & descēded? who hath gathered the wind in his fists? who hath bound the waters in his garment? Who hath established any of the ends (or bounds) of the earth? what is his name? and what is his sonnes name? if thou canst tell? As though he should say none can teach man knowledge nor renew his heart vnto God but he that hath doone and can doe all these things: that is, none but God himselfe, and he whome God hath sent his only son Iesus Christ through the most powerfull grace of his holie spirit by the ministerie of his blessed word: the commendation & vse whereof follo weth in the next verse.

Eucry

Euery worde of God (*or the whole worde of God*) is verie pure, he is a shielde to those that trust in him. *Or that make him their refuge.*

Put thou nothing to his wordes, least he reprove thee, neither be thou found a liar.

Two things doo I desier of thee; withholde them not from me vntill I die. *That is, so longe as I liue.*

Remoue farre from me vauitie, and euerie lying matter: giue me not pouertie nor riches; feede me with foode conuenient for me: (*or with food measured out and appointed for me:*) Least I be full, and make a lie and say, who is the Lorde? or least I be poore and steale, and lay holde of the name of my God. *Towit, as one that abuseth it to serue his owne turne by forswearing and cursing himselfe that he may seeme guiltlesse and go still in the name and account of an honest man &c.*

Accuse thou not a seruant to his master, (*or as the worde is more generall, hurt him not with the tongue;*) least he curse thee, and thou be founde to haue offended. *To wit, by thy false or uncharitable accusation, whereby the poore seruant is wronged and prouoked to with euill against thee: the which thinge as Agur giueth to vnderstand doth both*



*both prouoke the lorde to displeasure and also is iustly reprochfull amonge men. And note herin, how great care the Lorde hath of cherishing societie, when as he can not beare that he which is in the lowest state and condition among the rest shoulde be vncurteously dealt withall.*

There is a generation which curseth their father, and doth not blesse their mother:

There is a generation which is pure in the owne eies (*or conceite*) though it be not washed from the filthinesse of it.

There is a generation whose eyes are verie hautie, and whose eyelides doo lifte vp themselues alofte:

There is a generation whose teeth are as swordes, and their chawes as kniues to eate vp the poore from the earth and the needie from among men.

The horse-leach hath two daughters (*that is, a two forked tongue*) Giue, Giue, (*that is, it is vnsatiabie in sucking of bloode, And beside this*)

There are three thinges that will not be satisfied, yea foure which say not hoe, (*or it is enoughe*)

The graue, and the barren wombe; the earth also is not satisfied with water, and the fire saith not hoe, (*or enoughe*)

The eye which mocketh his father or despiseth,

despiseth the obedience of his mother (*that is, to obey his mother*) the rauens of the vallye shall picke it out, and the yonge eagles shall eate it. *It seemeth that Agur meaneth that these rauening fowles shall strue for it, and the one take it from the other.*

There be three thinges hid from me, yea foure which I knowe not:

The way of an eagle in the ayer, the way of a serpent vpon a rocke, the way of a shippe in the hearte of the sea (*that is, in the deepe sea*) and the way of a man with a maide.

The way of an adulterous woman is on this wise (*to wit, as followeth*): she eateth, and wipeth her mouth; and sayeth, I haue not committed iniquitie. *That is, she sinneeth warily and pretendeth great innocencie if she be charged with her sinne, and therefore it is hard to finde it out. But God seeth it and will bring both the adulteresse and the adulterer to iudgement, commit they their sinne in neuer so great secrete, and how impudently so euer they face it out.*

The earth is moued (*or trembleth and shaketh*) vnder three thinges, yea vnder foure, which it is not able to beare: Vnder a seruant when he reigneth and a foole when he is filled with meate: Vnder the hatefull woman when she is married, and  
vnder



under a handmaide when she is made heier to her mistresse.

These foure be small thinges of the earth; yet they are wise, yea verie wise (*or full of wisdom: to wit, as hauing beene taught to be wise*):

The pismiers a people not stronge, yet prepare they their meate in sommer:

The conies (*or rather the mice of the mountaines*) a people not mightie, yet make they their houses in the rocke:

The grasshopper hath no king, yet all his companie goeth forth by bandes:

The spider taketh holde with her handes, and she is in Kinges palaces. *How much more then doth it besee me man, who glorieth in his wisdom as the most noble creature, to shewe forth his wisdom by a singular providence and marie circumspection ioyned with a concordable consent and expert diligence in all good office and duety, both for comfort in peace, and for defence against that which would annoie?*

These three thinges order well their going, yea foure are comlie in going.

An olde lion the strongest amonge beasts, which turneth not backe at the sight of any.

He that is well trussed in the loynes, (*to wit, the lustie grayhounde or horse, it is the periphrasis of some stronge and stately beast*) or a goate; and a Kinge against whom there

## Of the prouerbes. III

is no rising vp. *That is to say, godly fortitude and courage becometh well the Prince, and holy obedience and submission is the safetie of the subiect: to the which purpose is that which followeth in the next twoo verses which be the last of this chapter.*

If thou hast bene foolish in lifting vp thy selfe (to wit, against the King or any in high place aboue thee) yea if thou hast but thought it; lay thy hande vpon thy mouth. For as when one churneth milke he bringeth forth butter, and as the crushing of the nose causeth blood to come forth, so the pressing (or inforcing of wrath) bringeth forth strife. *Ch. 30.32.33. Read Eccles. 10.20.*

### V



nderstanding is a well springe of life  
*&c. Reade in. T. The understanding. &c.*

Vnto the horse belongeth a whippe, to the Asse a bridle, and a rodd to the backe of fooles. *Ch. 26. 3.*

### VV



hen a wicked man dieth his hope perisheth; yea his hope of chiefe strength (that is, his strongest or stoutest hope, his hope of greatest confidence) perisheth. *Ch. 11. 7.*

When



When pride commeth then commeth shame, ( *to wit, to the proud man* ) but with the lowly is wisdom. ( *That is, such wisdom whereby he avoideth shame, yea for the which he is honoured.* ) Ch: 11. 2.

When righteous men reioyce ( *to wit, as beeing set up and aduanced by God to beare rule over the rest* ) there is great glory ( *or much store of thinges for ornament, namely to good men* ) : but when the wicked rise vp ( *that is, vwhen they are aduanced* ) euery man is priede into. The meaning is, no man almost can holde his owne with quiete because of their couetous oppression and tyrannie. Cha. 28. 12.

VWhen the righteous are increased ( *or made great, to wit, in authoritie and honour* ) the people reioyce : but when a wicked man beareth rule, the people fighe. Chap. 29. 2.

VWhen the scorner is punished the foolish becommeth wise; also when the wise is instructed that he may vnderstand, he ( *that is, the foolish and fillie man, or one of weaker capacite and not hardened in wickednesse* ) will receiue knowledge. The meaning is, that a more simple witted man vwill rather learne by the example and instruction that is giuen to another then if he should himselfe be overwhelmed vwith the multitude of vvordes or over  
sharply

*Sharply deale withall. Ch: 21. 11. Reade also Ch: 19. 25. in S. Smite a scorner &c.*

When the waies of a man please the Lorde, he will make euen his enemies to be at peace with him. *Ch: 16. 7.*

When the wicked doo increase (to wit, either in continuance of yeares or in greatnesse of place and honour) transgression increaseth: that is, they growe in sinne and proceed to greater impieties and to more grosse inhumanities and iniustice) but righteous men shall see their fall. *Ch: 29. 16.*

When the wicked man commeth then also commeth contempt: That is so soone as a man sheweth himselfe to be a wicked man he maketh himselfe despised): and with the vile man reproch. That is, shame doth accompany the man that dealeth viliie or ignominiously. *Ch: 18. 3.*

When the wicked rise vp, a man hideth himselfe: but when they perish, righteous men are increased. That is, they flourish and prosper. *Ch: 28. 28.*

When thou fittest to eate with a ruler, consider diligently that which is before thee (that is feed not greedily or vnadvisedly:)

Otherwise thou shoulddest (as it were) putt a knife to thy throte (that is, thou shoulddest doe thy selfe a mischief) if thou wouldest giue ouer thy selfe (or yeelde) to thy appetite.

Be not desirous of his deintie meates, for



it is deceivable meate. (*That is, it will quickly make a man forget himselfe and all good dutie.* Ec: 23. 1. 2. 3.

Wherefore is there a price in the hand of a foole, seeing he hath no heart to get wisdom? as though he shoulde say, it is to no purpose in all the worlde; no abundaunce will doo a man good if his minde stande not to seeke after true wisdom: and againe, he is unworthy of any outward blessing that esteemeth wisdom of no worth. Ch. 17. 16.

Where no wise counsellors are the people fall: but where there is an excellent counsellor (*that is, one of great wisdom and much experience*) there is health. Ch: 11. 14.

Where there be no oxen the cribbe is cleane, (*that is, emptie, he meaneth, there is want of all thinges when husbandrie is neglected*) but much increase commeth by the strength of the ox. Ch. 14. 4.

Where there is no vision (*that is, no true and faithfull preaching of the worde of God*) the people are spoiled (*or rifled and left naked*) but he that keepeth the lawe, blessed is he. *That is, whosoever he be that heareth and obeyeth the doctrine of the worde of God which is preached and interpreted unto him.* Ch. 29. 18.

Who can say, I haue made my hearte cleane; I am cleane from my sinne? Chapter. 20.

Eccl. 20. 9.

Wicked men will not vnderstande (or regarde) iudgment (that is, what is equall and right) but they that seeke the Lord will vnderstand (or consider) all thinges. so vvit, least for want of aduise ment they shoulde doo that which is vnequall or vnmeeete. Chap. 28. 5.

Wine is a mocker, and stronge drinke is raging; (that is, it maketh them that giue themselves to the immoderat drinking of it ridiculous and vnrulie) wherefore he that is deceiued thereby (or maketh his vagary in it, that is, in bibbing of it) is not wise. Ch. 20. 1.

Wisedome is high to a foole (that is, it is aboue his reach to conceiue rightly of matters of wisedome) he can not open his mouth in the gate. That is, in the place of iudgment. Ch. 24. 7.

Wisedome is in the face of him that hath vnderstanding (that is, his sober and vvel stay-ed countenance is a signe that he hath a wise heart) but the eyes of a foole (are vandering) towarde the corners of the worlde. And this declarcth the inconstancie and lightnesse of his minde. Ch. 17. 24.

Wisedome resteth in the heart of him that hath vnderstanding; and that which is within fooles, (so vvit, their foolishnesse)



will make it selfe knowen ( *it cannot longe be hidden.* ) Ch: 14. 33.

Wise men lay vp knowledge ( *that is, they doe carefully treasure or houre it vp in their heartes for good and profitable uses as neede shall require both for themselves and others.* ) but destruction is neare to the mouth of a foole. That is, he is readie to utter that which may easily hurt himselfe and others too. Ch: 10. 14.

Withdraw thy foote from thy neighbours house, lest he be wearie of thee and hate thee. Ch: 25. 17. *Readin I.* If thou haue founde honie. &c.

Withholde not correction from the childe; if thou smite him with the rod he shall not dy: ( *to wit, as a malefactor for his wickednesse, which otherwise would be by all liklihoode increase to his destruction: yea which is more* )

Thou shalt smite him with the rodd, and deliuer his soule from hell.

Withholde not goodnesse ( *that is, beneficence* ) from the owners thereof ( *to wit, from such as stand in neede of it; in regarde of which their necessitie and by reason of thy stewardship God hath intituled them as the iust obiect of thy mercifull liberalitie* ) when there is power in thy hand to doe it: ( *that is, when thou art able to be beneficiall and helpfull.* )

Say not unto thy neighbour, goe and come

come againe, and to morowe I will giue thee; if thou nowe haue it. *Ch: 3. 27. 28.*

Without counsell thoughtes come to naught: but by the excellencie of counsellers (*to wit, when from great wisdom and experience they giue counsell*) a thought ariseth (*that is, it prospereth or is established.*

*And then it followeth:* Joy commeth to a man by the answere of his mouth (*to witt, of a wise counsellor*) and o howe good (*that is, o howe commodious*) is a worde (*or a thing*) in his due season! *Chap. 15. 22. 23.*

Without woode (*or when wood faileth*) the fire is quenched, and without a tale-bearer strife ceaseth: (*or is whist*).

As is the deade coale to burning coales, and stickes to the fire, so is a contentious man for the kindlinge of strife. *Chapter 26. 20. 21.*

With the fruit of his mouth shall euerie mans belly be satisfied, and by the increase (*or that which commeth*) of his lippes, he shall be filled *Ch. 18. 20. And verse 21.*

Death and life are in the power of the tongue. *Read in D. Read also in A. A man shall be satiated. &c. And againe. A man shall eat good things, &c.*

Here



Here followeth the whole last  
Chapter as principally belonging to this letter:  
or rather in the greatest part of it being sette  
downe in the order of the whole alphabet  
from the 10. verse to the end of the  
chapter as we read it in the  
hebrewe texte.

**H** He wordes of Lemuel the King; as  
propheſie (or collection and gather-  
ing together of holy doctrine) where  
with his mother taught him.  
What (ſhall I ſay) my ſonne? and what o  
ſonne of my wombe? yea what (ſhall I ſay):  
o ſonne of my vowes: that is, for whom I doo  
ſpecially pray and vowe thanks unto God  
as having thee moſt deare in my deſiers. Here  
therefore is moſt lively contained a moſt godly  
and tender affectioned care of a mother to-  
wards her beſt beloved ſonne as one deſi-  
rous duen by the ſpirit of God to giue him the  
beſt inſtruction: lett vs therefore verie dili-  
gently bearken to her moſt holy doctrine: firſt,  
touching publique gouernment to the 10. verſe;  
and then what manner of wiſe ſhe woulde  
haue her ſonne to make his more priuate and  
particulare choyce of, and howe they ſhoulde  
mutually

*mutually behaue themselves the one to the other and towards their children and whole familie.*

Giue not thy strength vnto women, nor thy wayes to those which bring Kinges to destruction. *That is, to harlottes or any woman that is not thy lawfull wife.*

Farre be it from Kinges o Lemuel, farre be it from Kinges to drinke wine; (to wit, intemperately) and from princes (farre be) the desire of strong drink; *that is, all intemperate desier which would cause the euill effectes following:*

Least he drinke and forget the decree and change (*that is, peruert*) the iudgment of any of the children of affliction. *That is, of any that are afflicted.*

Giue ye strong drink to him that is ready to perish, and wine to them that haue griefe of minde.

Let him drinke that he may forget his povertie and remember his miserie no more.

Open thy mouth for the dumbe in the cause of all the children of destruction. *That is, of those that are euen now appoynted or giuen ouer to be cut off by death.*

Open thy mouth, iudge righteously; and pleade the cause of all the poore and needie. *And henceforth followeth the praise and description of a gracious woman meete to*



*be the wife of a prince or noble ruler in the land.*

*Who shall find a vertuous woman seeing her price doth farre exceede the pearles? (or carbuncles) That is all other pretious things of this world.*

*The heart of her husband trusteth in her, neither shall the spoyle be wanting. that is, through her good huswiferie he shall haue so greate abundance as if he had beene suddenly enriched by the spoyles of some enimie surprised.*

*She wil doe him good, and not euill, all the daies of her life.*

*She seeketh wool and flaxe, and worketh it out to the liking of their owne hands.*

*Shee is like the shippes of the marchante, She bringeth her fode from a farre.*

*And rising while it is yet night (that is, verie early in the morning) she giueth her houshold victual, and talke to her maides. That is, she alloweth them meate and worke enough.*

*She considereth a felde (that is, the commodity which cometh by the field) and getteth it (to wit, by lawfull hire or purchase) and with the fruite of her hands (that is, by the industrious labour of her handes) she planteth a vineyard.*

*She girdeth her Lyons with strength, & strengtheneth*

theneth, her armes:

She tasteth that her marchandise is good,  
her candle therefore is not put out by night.

*That is, till the euening be well spent.*

She putteh her hands to the wherle, and  
her handes take hould of the spindle.

She openeth her handes wide to the poore  
yea she putteth forth both her handes to the  
needie. *That is, she is verie liberall both  
in giuing and sending to them according as she  
either seeth or understandeth what their  
need is.*

She feareth not for her familie because  
of the snow (*that is, lest any of her house should  
take cold and so fall into agues or sicknes for  
want of meete clathing to keepe them warme  
against the extremitie of winter*) for her whole  
household is clothed with double apparell,  
*that is, with garments well lined.*

She prepareth her selfe carpetting stufte,  
(*or stufte for fine hangings or coverings of beds  
&c.*) fine filke (*or liness-cloth such as is fine  
fustion &c.*) and purple coloured is her ga-  
ment.

Her husband is knowne in the gates, when  
he sitteth with the Elders of the land.

She maketh fine linen cloth and selleth it,  
and girdling, which she deliuereth to the mar-  
chant man.

Strength & honour (*or grations and seem-  
ly*)



behaviour void of delicate softnes & nicenes) is her clothing, and she laugheth touching the day following. That is, she careth not for the morrowe, but cherefully dependeth vpon the prouident care of the Lord, in hope of blessing and prosperous successe from him, walking in his holy wayes: yea being content to leaue all by death or any other way if need so require.

She openeth her mouth with wisdom, (that is, verie wisely) and the law of grace (or the doctrine of clemencie or benignitie and gentlenes) is vpon her tongue. That is, it ruleth and guideth her tongue so as she doth not vse any shreude or bitter speech, neither dealeth she tumultuously, but is both in worde and deed a teacher and example of holy sobrietie & modestie: a grace worthie to be diligently observed of women, who are wont verie easily & commonly to fault in the loosenes and licentiousnes of the tongue. But let vs heare further.

She ouerseeth the wayes of her household, and eateth not the breade of idlenesse. That is, she will not liue idly and unprofitably.

Her children rise vp and call her blessed, (that is, they speake honorably of her, giuing witness to her greates grace and vertue) her husband also praiseth her, saying.

Many daughters haue done vertuously but thou

thou surmountest them all.

Fauour (*that is the vaine and doting liking of men*) is deceitful, and beutie, (*that is, the external cause of such doting fauour*), is vanity (*that is, it is a very vaine thing*) but the woman that feareth the Lord she getteth her selfe praise.

Giue her of the fruite of her hands, and let her owne workes praise her in the gates. *That is, openly, and with the generall consent of all men.*

X

Y



Yron sharpeneth yron, so doth  
a man sharpen the face of his  
friende. Or rather thus. As  
a man sharpeneth yron with  
yron, so doth the face of his  
friend (*that is, his presence  
and familiaritie*) sharpen a man. To wit, both  
to the more cleare vnderstanding of matters  
which by himselfe alone he could not so well  
see into, and also to the increase of comfort &  
in courage to the enterprising & following  
of such good actions as are to be performed by  
him.

To God only wise be all glorie and praise  
both nowe and for euer. Amen.

FINIS.





PSAL. 127.

*A song of degrees: that is,  
A verie excellent song for  
Salomon.*



Ontaining in it this most notable doctrine to teach King *Salomon* in his time and thenceforth both high and lowe in all times that the whole prosperitie, increase, and wellfare, both of priuate families and also of the Church and common wealth, as well in peace as in warre, dependeth altogether vpon the gracious fauour and blessing of God: without the which al meanes whatsoeuer, are vaine and voide of all good and comfortable effect. And therefore that in all thinges, both with means, and aboue all meanes, God is humbly to be sought of his people, by faithfull zealous and constant prayer; walking dutifully before him in those holy wayes which he hath prepared for vs to walke in, and to the which he hath promised his blessing.



*It may besonge to the tune of  
the tenne commandements.*

**E**Xcept the Lorde the house doo builde,  
The builders doo but build in vaine:  
Like vaine it is to watch citties,  
If God doo not the same maintaine.

verse. 1.

Thinke it but vaine to rise betimes,  
Eke thinke it vaine to ly downe late:  
Though men doo eat their breade with care,  
Their care can not upholde their state.

2.

Gods fauour is the onlie Spring,  
From whence all blisse to vs doth flowe:  
Seeke to him then; on him depende,  
Such shall haue rest both high and lowe.

Marke also what I shall you tell,  
A thing right worthy great regard:  
None can giue children but the Lorde,  
The fruite of wombe is his rewarde.

3.

As heritage God doth them giue,  
Indouing parentes vwith their aide;  
To be as shaftes in strong mans hand,  
To th'end they should not be dismaide.

4.

O blessed they whose quiners haue,  
Such vvarlike arrowes in good store:  
They shall preuaile against their foes,  
And vanquish them at their owne dore.

5.



*Faultes escaped.*

Pag. 26. lin. 25. for they, Read thy, Pag. 65. lin. 27. for,  
that is actions. Read that is the actions. Pag. 73. lin.  
15. for vsualle, Read vsually. & lin. 22. for meate, read  
meane. Pag. 74. lin. 8. for strange woman, read a strang  
woman. Pag. 80. lin. 7, put out and. And in the same  
pag, lin 11. put out (or. Pag. 83. lin. 26. for were a, read  
were in a. Pag. 84. lin. 26 put out the. Pag. 87, lin. 30.  
for oule, read his soule. Pag. 88, lin. 11, for, The person  
that trauelleth for himselfe, read The person that  
trauelleth, trauelleth for himselfe. pag. 89, lin. 26, for  
prird, read pride. pag. 93, lin. 30, for, euen is the, read  
euen in the. pag. 95, lin. 6, for (that is the Lords way)  
read (that is the Lords) way. pag. 96, lin. 2, for (or fi  
ned siluer) read or fined) siluer. pag. 111, lin. 14, for  
(or inforcing of wrath) read (or inforcing of) wrath.



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*ter, and are to be folde at his shoppe*  
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